

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

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The Church **MUST** Reach All Children

A special issue on the emphasis for Christian Education Week, Sept. 27-Oct. 3, 1953, "For All Children Faith in God."



September 1953



V. 30
1954

A Church School Teacher on the Telephone

Hello Bess. This is Jan! You remember the other night we were talking about making Bible stories real to children. I called to tell you I found some answers to the questions we had. . . . Yes, in a pamphlet I'm reading. Listen to this:

"I'm not the only story teller in our fifth grade class either. The children have been writing brief stories of Jesus in the first person as if they were in the crowds that pressed around him. Marian wrote as if she were a blind child whom Jesus healed. Fred wrote a story of Matthew, as if he were the tax collector who left all to follow him. Bobby and Sam worked out a dialogue between Jesus and the rich young ruler."

Isn't that a fine idea? . . . You certainly should read the rest of the pamphlet. . . . It's awfully interesting—informal in style. It's called **THEY ASKED ME TO TEACH** and it costs only a quarter. . . . That's easy on your pocketbook. . . . Let me know when you get your copy, won't you? Then we can do some reading together. 'Bye.

* * * * *



Jan Harris speaking . . . Oh, hello, Bess, how did you like the movie we previewed last night? . . . I did, too. . . . I think it was a wonderful idea for us to see it before it's shown to our department on Sunday. Where do you suppose Mr. Murch got the idea of doing that? I'll bet he read it somewhere. You know, I'm beginning to have hopes for our church school with him as our superintendent. Mr. Crane never used to do any reading. . . . Oh, Mr. Murch told you, did he? What pamphlet was it in? . . . I like that name. Let me get it down—**LET ME SEE**.* What else is in the pamphlet; do you know? . . . There's a lot for me to learn. . . . You're such a good teacher, I never dreamed you felt that way, too. . . . Oh, I'll order that pamphlet right now. I can't imagine getting all the help you say is in it for only thirty cents.

* * * * *

Hello, Mrs. Bryce. This is Jan Harris, Ellen's church school teacher. . . . I called to see if you and Mr. Bryce could meet with the minister and me next Wednesday evening. . . . about 7:30 at the church. . . . You will? That's fine. . . . You know, every one of the parents I've phoned can be there. . . . It's wonderful of you to tell me they are pleased with what I'm doing. A pamphlet Mr. Murch gave me really started me taking my teaching seriously. . . . It's called **GOALS FOR THE CHRISTIAN EDUCATION OF CHILDREN*** Until I studied it I didn't know that every lesson I taught tied in with a plan and purpose a whole lot bigger than that one lesson. . . . Yes, the goals are graded—all the way from two years old through juniors—so you'd find the pamphlet helpful with Dannie and Martha, as well as with Ellen. You can get a copy at the church on Wednesday night. It costs twenty-five cents. . . . We plan to discuss these goals then so the teachers and parents can work more closely together for our children. . . . I'm glad you and Mr. Bryce can come. Goodbye.



* * * * *

Hello . . . Yes, this is Jan Harris. . . . Oh, yes, Mr. Murch. . . . Me? Chairman of a meeting of the whole congregation! What's it about? . . . I like that idea of helping our church people feel more responsible for children, but I wouldn't know how to begin as chairman. . . . Well, maybe, if there's a pamphlet that tells me just what to do. . . . Oh, I remember seeing that title, **FOR ALL CHILDREN FAITH IN GOD***, Bess said it had a lot of good help in it about ways to reach unreached children. I thought I'd get a copy. Thirty-five cents, isn't it? . . . All right, I'll be chairman if you'll do something for us junior teachers? Will you review **EVANGELISM OF CHILDREN*** at our meeting next Tuesday? We want to think through our part in evangelism through Christian education. . . . Good. I'll send you a copy. . . . Oh no, it only costs fifteen cents. . . . I'll count on you for a lot of help on the big meeting. . . . Goodbye.

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A Change of Pace is Called For

An Editorial

SO MANY THINGS HAVE HAPPENED to us in the twentieth century that we have had to learn to "take things in our stride." This taking things in our stride can mean stability, objectivity, orderliness. On the other hand, it can mean complacency in the face of conditions which really call for a change of stride. This special issue of the *Journal* has been prepared with the conviction that a change of pace in our work with children is called for.

Why should a world which can build atom bombs, automobiles which help steer themselves, and airplanes operated by robots, get excited over a 53 per cent increase in the number of little children? Perhaps that's just it. Automobiles don't quite steer themselves, someone has to operate the robots, and atom bombs can be exploded. Those "extra babies" are human beings, persons, who will need good "steering" themselves if they are to do a good job controlling the powers we are putting into their hands.

They are still unreached

If they would only remain little children—but they don't. Already, in 1953, nearly 4,000,000 of those "extra" children under five years of age in the 1950 census have moved up to become five, six, and seven years old.

Unless the church statistics are better than they seem, it means that about 2,000,000 of them have not been touched by the church. That virtually means that those 2,000,000, plus nearly another 4,000,000 of those we have without the population increase, are moving rapidly through childhood without developing a faith in God.

We have failed so long to reach more than about half the children and youth that the edge has worn off our sense of shame about it. That fact, along with a lot of others, we take in our stride—without changing our stride to do anything about it. The fact that we now have more

little children than ten years ago does not make the individual child more important than children of other times.

The larger number should, however, do two things to our thinking. By their sheer numbers, these children should jolt us out of our complacency about our work with them. They should also awaken us to the fact that there is going to have to be a radical change of pace in that work if we are to *reach all children* with a faith in God, at a time when that "all" is over half again as big as it was ten years ago.

A new pace with the family

A family can be the most important factor in a child's search for the meaning of life and for the supreme reality in which he can put his trust; but the family can also be the source of his confusion about life and the cause of his distrust of everything in it. It all depends on which family it is, and whether or not the parents themselves have learned to put their trust in the supreme reality.

One of the surest ways of reaching the child is by reaching his parents. The church has hesitatingly considered a change of pace in its work with families, but has not really done much with it. It needs to reach the whole family with its message. One of the purposes of this issue of the *Journal* is to be of help to churches in working out a change of pace in reaching families; and to help them awaken their families to the urgency of taking seriously their religious responsibility for children.

A new pace in the church program

The church cannot leave it to the family, however, and "let itself off easy" with its present program for children. After all, it is the church which is charged with the message of Christ. The church must remember that, both to families and directly to children, it is the bearer of good tidings of Christ. It has a sacred re-

sponsibility for communicating that message, and communicating it to children.

The paltry pass at the job which many churches are making—with uncommitted teachers, hastily "prepared" on Saturday night, the hour cut to forty-five or fifty minutes through tardiness, pupils who don't bother to come because there is no real challenge in it all—is a far cry from the dedication of the apostles who went out because they were consumed by the message and could not help speaking.

Nothing will do short of a rededication of the church and its people to communication of the gospel to these children of our day, whatever the cost in time, expense, better materials, better buildings, trained leaders, trained parents. No easy, half-way measure will do.

Think of it—we are reaching only half of them! The other half will be harder to reach. That means more than doubling our effort, quantitatively. More than that, because their number is increasing. Beyond that, the quality of the work done must be improved. We are losing them before we finish the job, because we are not doing it well. We cannot measure the quality in figures. There is a gauge, however—our conscience before God. That conscience needs to be "stabbed awake."

Religious Education Week

"For All Children, Faith in God," is the theme for Religious Education Week, September 27 to October 4. This special issue of the *Journal* is dedicated to that theme, that cause. May that theme become a cause, the week a time of dedication to it, for the Christian church and all her members.

A hearty "thank you" goes from the editors to Mrs. Alice Goddard and Miss Mary Venable of the Department of Children's Work, to members of the Committee on Children's Work of the National Council of Churches, and to all others who have helped in the preparation of this *Journal*. Many churches will wish extra copies, for distribution to parents, public school teachers, and others. A supply has been printed to take care of this demand. Prices are on the index page.

Virgil E. Foster

Let the Children Come

by H. H. Kalas

"Let the children come to me, do not hinder them. . . ." (Mark 10:14 RSV.)

"See to it that no one fail to obtain the Grace of God." (Hebrews 12:15 RSV.)

"My little children, with whom I am in travail until Christ be formed in you!" (Galatians 4:19 RSV.)

AT FIRST GLANCE the selection of these passages for any single purpose seems to be an unwarranted accommodation of biblical words. To apply them to a theme relating to children seems appropriate only in the first and most obvious instance. The other two excerpts were not written with children in mind. Even so, these passages, taken together, suggest certain necessary complements in the evangelism of children. However, without each of at least four considerations suggested by these biblical excerpts, the theme, "For All Children—Faith in God" would probably be little more than the coinage of wishful thinking into an appealing slogan.

Let us recall the incident from which the first excerpt was taken. Quick to detect friendship, little children willingly drew near to the famous teacher. Hospitable to the friendly overtures of little children, Jesus at once generalized about children and the Kingdom of God. Thus he added weight to the words "Do not hinder them!"

Jesus propounded the truth that children are at ease in God's kingdom. It is native to them. Jesus is here saying: "Get out of their way! . . . Do not hinder them!"

This suggests a first imperative for the achievement of our theme. It

Mr. Kalas is now Associate Executive Secretary, Division of Education, National Council of Churches. He was formerly Director of the Joint Department of Evangelism of the National Council.

applies to the children already under Christian influence. Parents and teachers who presume to give Christian guidance must first be sure that their own attitudes and observable behavior are not obstacles to faith. Speaking positively, the purification of our motives and the consequent ordering of our behavior in the presence of children may be the greatest possible contribution to their faith. Phillips Brooks defined preaching as truth mediated through personality. The same may be said of teaching.

Our attitudes toward wicked elements in the social order may lessen their danger as hindrances to faith. For instance, when you see the film, "For Every Child," you will be impressed by the episode in which a teacher is confronted with war as an obstacle to a child's faith. When evil in the world looms up to challenge the native faith of a child, we may either make the hindrance greater or help to remove it.

But many children seem destined to live with parents who, by their very indifference to faith, are hindrances to it. What about these children? Is it the responsibility of the church to compensate for a home climate or a community environment which hinders faith? The theme of Christian Education Week says "Yes!" So does Paul. He makes no exceptions when he admonishes: "See to it that no one fail to obtain the Grace of God." "For all children" suggests a special responsibility for the spiritually under-privileged child.

To be sure, no church can hope to compensate completely for a spiritually indifferent home. Its first efforts will always be toward making the home Christian. But even when this fails the church must accept the handicap in its efforts to reach every child. It is evident that the task of teaching children who are deprived of home nurture requires specialized attention far beyond our present methodology. One must indeed be

a believer in miracles to think that such ways can be found. But we do believe in miracles when we take seriously that word "all" which appears so often in the writings of Saint Paul.

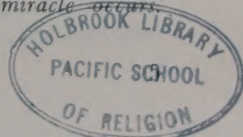
This second scripture passage suggests a third element in the evangelism of children. "Obtain the grace of God" is a concept not ordinarily considered to be appropriate to children either because of its theological connotation or because of the disciplines suggested. It is gratifying to note that there is a new emphasis in Christian education upon the fact that the disciplines of the Christian faith can be begun much earlier in the life of a child than was once supposed.

This idea that boys and girls can, in elementary ways, be exposed to some of the disciplines of Christian faith and learning does not mean that Christian education need become austere. Nor does it mean that we will depart from the laws of growth in our teaching. It may simply mean that teachers will be more conscious, all through the church school program, of the evangelistic motives for Christian teaching.

This leads us to the urgency which caused Paul to write the rather extreme words in our last scripture excerpt. There is a sense of urgency in Christian teaching which finds its axis in the fact of Jesus Christ as the center of our faith. This does not mean that teachers should become tense under the urgencies of the Christian imperative. It does mean that the teacher will be aware of the fact that she is a specialist in faith and no one can be casual about that! It means that the greatest joy of a Christian teacher will come from a sense of having had a part in the miracle of seeing Christ come alive and vibrant within a human personality!

PRAYER

O God, teach me to become like a little child before I presume to teach little children thy way. Thou hast simple but mysterious ways of becoming incarnate within human life. The children whom I teach are peculiarly ready for thy coming. I thank thee for the privilege of being near when the miracle occurs. Amen.



These Children Need Faith

The confused child . . . the deprived child . . . the beloved child
. . . the child with a physical or mental handicap . . . the lonely
child . . . Every Child!

Compiled by Nina Millen

LIFE IS COMPLEX from the start.²¹

This is true in any age. Those who have lived in other ages have thought it to be especially true of their times. Those who live in the atomic age are sure that it is strikingly true of theirs.

Life is complex for the mature adult and for the youngest child.

For the person with a growing Christian faith, however, there is security and a meaning which makes life's complexities incidental to its

A child who faces problems in finding his way through life's complexities—and this is every child—must have the opportunity to develop his own sustaining faith.

Every person's need is his own; so must every person's faith be his own.

But for every person, the experience of faith "should be kept as the center of all living, real and dominant."

"The child has a right to expect that we shall guide him into a consciousness of God so deep and real that it cannot be put aside."

Let us look at children who need faith.



unfolding purpose. "Faith is something which God awakens in us and helps us to make powerful." Faith has power to sustain, and to make light the way.

Miss Millen is Director and Editor, Department of Children's Work, Joint Commission on Missionary Education, National Council of Churches.

The quotations in this introduction are from the article by Dr. C. A. Bowen on page 11.

The Beloved Child

In spite of his shabby clothes and thin face, Bill was one of the most lovable children in the kindergarten. His friendly spirit was the joy of his teacher and his cheery smile made others happy. One of the first group activities in which he took part was the placing of a bean in a glass jar on a damp blotter. Bill watched the growth of the bean with pride and awe and each day took the teacher by the hand and led her to the jar so that they could enjoy the miracle together.

The teacher could not but wonder what the boy's family was like. Bill's happy outgoing spirit and evident security were in contrast to his poor clothes and thin body. When the teacher called at Bill's home she found it to be a basement room in

a shacklike building near the waterfront. Bill's father was dead and his mother was supporting her little son and her invalid mother by washing at home the linen of a small boat line. The mother made no complaint regarding her hard life but spoke only of her wish to do more for Bill and of her shame over occasional crossness toward the demands of the sick woman. The mother showed the teacher the book of pictures that she and Bill had made from the church school materials he had brought home.

Bill came in just then. He and his mother like happy conspirators led the teacher to the basement window and showed her how they were "growing a bean like at church" and a sweet potato plant as well. Bill helped serve a cup of tea and a plain cracker as proudly as though he were offering a feast. He said a simple grace but afterwards was boy enough to want too many crackers for his own good. As the caller left she saw the mother bend and kiss the child

lovingly before he dashed away to play.

As the years passed, Bill came regularly to the church school, leading his playmates in mischief as well as in thoughtful discussion.

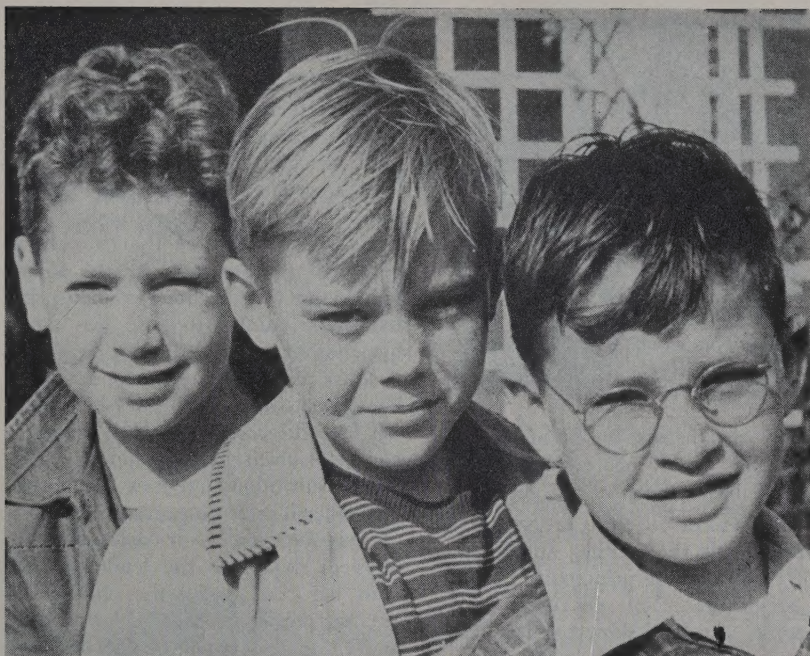
One day after a gala time in the country, Bill, then a junior, was returning to his section of the city with friends from the same neighborhood.

"Back to the slums," said a girl bitterly.

"Heck, what do you mean, back to the slums? We *are* the slums," said a junior boy, more bitterly still.

Bill spoke up. "You may be, I'm not. My home is as good as anybody else's. My mother makes it that way and I'm proud of it."

Physical deprivation and a bereaved home to overcome; love and understanding to cherish and to build into joyous living, against all odds. These represent opportunity—but a task of no small proportion. The Bills need faith.



Tulsa Council of Churches

The Child No One Liked

Betty was the only child of parents who had had to wait until their middle thirties before they could afford a baby. With all their hearts they wanted her to be pretty, charming, clever, and to excel in all things. Instead, she was plain and unattractive, slow to learn and centered in herself. She did not talk until she was five years old. There were no other children close at hand but Betty often played with her little cousins from a nearby town who were all pretty and well liked. Anxious to be accepted by them, Betty showed too much eagerness and was repulsed by them.

Later her mother tried to correct her by shaming her for her bad behavior. When the child entered kindergarten the mother talked to the teacher, "explaining" Betty to her. The teacher formed an opinion and proceeded to use force and shame in her handling of the child. Fortunately the specialist in the school gave Betty some understanding and finally succeeded in helping her to talk.

About this time, Betty developed a tremendous appetite, as if she had

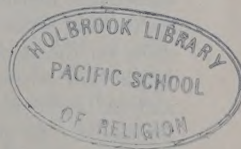
some deep hunger within her. She grew fat and even less attractive. She clung to the adults around her and thrust herself upon any child who even smiled at her. Temper tantrums increased and other evidences of inner disturbance showed themselves. She became more bold and aggressive.

A worried mother talked over her "problem child" with church school teachers, school teachers, and friends. Advice of all kinds was given and tried. The distracted parents grew more confused and Betty began to build up a dream world within herself.

At a church school party when she was nine, Betty made herself the center of attention. She was wearing a very full skirt that obviously delighted her. Several times during the party she got up and did a little dance, her full skirt whirling about her, showing plainly the short tight slip and fat legs underneath. The other children whispered and giggled and Betty seemed to take their reaction for approval. Her face wore a dreamy, satisfied expression, as if in her dreams she was receiving the acceptance and approval she deeply craved, but which she had learned to feel were not for her.

A child lives up to what is expected of him—or lives down to

it. His picture of himself helps determine what he will increasingly become. Christian faith for the Bettys would include a deep and reassuring sense of individual worth.



The Child With No Place to Sleep

Freddy was a Mexican boy whose parents were hard-working but illiterate. Because of prejudice against Mexicans, they were unable to get a house for themselves although they could afford it. They had to live with another Mexican family.

Freddy had liked to go to church until he began to get in trouble at school. Time and again his mother was asked to come to the school to be told that Freddy wasn't doing well—he couldn't get his arithmetic right and he was rude to the principal.

When the church visitor called at the home to find out why Freddy hadn't been coming to church, his mother poured out her troubles. "My Freddy is in trouble again. He just can't get enough sleep. He has to sleep on the davenport and he can't



get to bed before midnight, because the other family has company. He's a good boy if he just can get sleep."

The visitor offered to go to the school with the mother and explain the trouble to the principal. "Freddy's a good boy. You get us a house, teacher, and he'll show you how good he is. What is wrong with being a Mexican that we can't get a house?" the mother insisted.

On the way back from the school, the church visitor asked the mother what Freddy did in the evening when the other family had company.

"He's in bad company because there's no place for him at home," wailed the mother. "He plays on the streets and sometimes he goes to the show on the corner and it's no good. I ask him where he gets his money and he lies to me. He tells me every Sunday he is going to church and he takes his offering with him. He's in with a bad gang. He'd be a good boy if only we had a house."

Pressures of congestion and over-stimulation are not conducive to serenity of spirit. But serenity and inner poise are the right of growing children, and a part of growth in faith.

The Handicapped Child

Mary's parents knew little and cared less about the importance of a valid health certificate for a child attending camp. Consequently they had their doctor, a man not too scrupulous, mail them a certificate that Mary was in good health and needed no special attention physically.

It was with real dismay, therefore, that one of the camp leaders found Mary lying in the grass panting for breath after a strenuous game. Careful examination by the camp physician revealed that she was suffering from a serious heart condition. Mary told the camp director she had noticed for a long time that breathing was difficult but because she loved sports and was a leader in them, she had been careful to hide this from her mother.

Mary could accept the fact that her heart was weak, but she could not face the consequences. The camp counselor tried to help her see that there were other activities and forms of leadership as important as those of winning races or achieving in physical skills. As the leader talked with her that night, the child held out her hand and said, "I am afraid and I don't know what I can do now. Will you pray with me?"

The handicapped child needs deep inner resources, to assure a satisfying life despite the odds he faces. He needs faith to help him make the most of all of life, in the areas in which he is not handicapped, as well as in meeting the challenge of his handicap.

The Child Who Was Not Wanted

Katherine Stearns had been in the primary department of the vacation church school for three days before she even spoke to anyone except in reply to a direct question. Then she spoke only because she needed something and asked for it. Her docility was pathetic as she moved from place to place at the leader's suggestion. There was neither interest nor resistance in anything she did. It was as though all life had left the child who, until recently, had been happy and carefree.

"It's no wonder," said a leader, "after what her mother did."

"But," replied another, "she didn't act this way until some time after her mother's suicide. She acts like she is in a trance. But Mrs. Trenton will straighten her out."

"Mrs. Trenton is a good woman

but she doesn't know a thing about children. I guess she needs the money that she earns caring for the child."

"I'm glad I don't have to live with the girl," retorted the first speaker. "I couldn't stand it."

What she didn't know was that one day Katherine, too young to understand suicide and not aware of what had happened to her mother, had overheard Mrs. Trenton talking to a neighbor. She knew Mrs. Trenton's words were spoken of her and her mother.

"She certainly couldn't have loved the child or she never would have killed herself."

"I'm sure she didn't want her in the first place," said the neighbor. "I don't think she even knew who the child's father was."

"Isn't Mr. Stearns the girl's father?"

"Of course not. Everybody knows that."



Through the help of human love a child may find his way to knowledge of God's love. Where this pathway is blocked, precepts and intellectual understandings are barren. Who will help the unwanted children to a faith in God's love? Who will help them to a Christian faith which includes a deep and reassuring sense of personal worth?

The Child Whose Parents Quarreled

Eight year old Richard made problems for his church school leaders. He bothered the other children at

every opportunity, he would destroy crayons and other supplies, sneak food out of the church refrigerator, and take the caretaker's tools with no intention of returning them.

A glimpse into Richard's home showed some of the causes for this behavior. His mother was a very dominating woman. His father was quiet and had no particular desire to be a leader. He took great pleasure in staying home evenings and creating things with his hands. To the ambitious mother, eager to lead in church and in the community, the father seemed lazy and altogether too easy going.

Goaded constantly, the father became more and more unhappy in the situation and endeavored to enlist in military service. He was rejected for physical causes. When the mother discovered his intent, she was most contemptuous of her husband and threw herself more and more into church and community efforts as a means of release, with little or no understanding of the true meaning of Christian service.

As the emotional breach widened between the two parents, the boy became increasingly insecure until at eight years of age when he was aware that his parents were headed for a divorce, his difficulties were expressed in stealing.

No one helped him to handle the situation in which he was caught and no one interpreted it to him, until he came before a judge at the age of eleven. He was the youngest member of a gang that was stealing automobiles.

Homes torn by divorce, actual or emotional, bring to children



pressures and uncertainties which they do not understand, but which are so traumatic that satisfaction and release are urgently sought. Sometimes these are sought in devious ways. The Richards must

have help to find security and faith.

The Child of a Minority Race

One day a Negro woman was complaining to a white friend about her lot in life. Since she was generally poised and contented, the friend was surprised and asked, "What's bothering you? You have had more opportunities in life than most—a college education, a good position, a fine home and family. What is wrong?"

The Negro woman was thoughtful a moment and then said, "I just saw



a Negro child go by crying. It took me back to the day when I first found out that I was a Negro. Our family were the only Negroes in our community and as we all had light skins, I had never thought I was different. On this day I was playing with a child named Merle who had a cousin from another town visiting her. Suddenly I heard the cousin's father say, 'What's Merle doing playing with that colored child? Harry musn't play with her!'

"'You mean Karen? Why, she's one of Merle's nicest playmates,' said Merle's mother.

"'Don't talk that way to me!' said the father. 'I never thought I'd see my own niece playing with a colored kid.'

"I ran home as fast as I could to my mother. 'What did he mean? What is wrong with me? Why am I different?' I asked her. I shall never forget the awful realization of the meaning of being colored I began to have at that moment."

"Surely, it hasn't always continued," said her friend.

"Oh, I played with Merle again after her cousin left. But doubts had been raised, in me and in Merle. It



was never the same again. When I was in fifth grade we moved to another town, where there were more Negroes. I found that I wasn't asked to parties. The white children wouldn't make friends with me. I'll never forget how people stared at me when I made the mistake of going to a white church.

"I began wanting to hurt every white person I met. I was rude and saucy. I resented having to be polite to my teachers. It was an awful time. Somehow my parents' love and wisdom guided me through it and I came to be at peace with myself at last. But when I fear that another child is suffering as I did, it all comes back to me and I am bitter again and I keep saking, Why? Why?"

Every one concerned with children must face honestly the question, wherein do class and race prejudice handicap a child in self-fulfillment? Faith in God has special significance for minority children—and for everyone who shares responsibility for those conditions which limit them.

The Child for Whom Life Was Good

Eight-year-old Sally's letter to her grandmother read in part, "I'm sorry I haven't thanked you for my birthday present before. But so many of my friends wanted me to come to their house that I haven't had time."

Sally's interest in her old friends continued unabated after her family moved to a nearby city several years later, even though new friendships were formed. When she proposed a plan for having ten playmates from the old home come to visit, her family suggested a slumber party as preferable to ten consecutive week ends of entertaining! The ten little girls arrived on the appointed day. Cots,

pallets, and family cooperation were utilized and a joyous and noisy week end passed quickly.

When Sally became old enough to join a scout troop, she entered with enthusiasm into all its activities. Often she was chosen by her classmates to represent them in a special school responsibility. She began also to play basketball on Saturday mornings. Visiting in the afternoons after school in her classmates' homes, and entertaining them in turn became as much the pattern as in her former home. Indeed her parents began to wonder if there were danger of too much social activity. However, Sally's facility for genuine friendship and interest in others seemed to keep her unspoiled.

One day there was a minor crisis when Sally gaily reported how a friend had showed her a way to get a number over a pay telephone without actually paying the charge. Her

a very normal child growing up in a real world. These problems were faced positively as challenges to be met.

The coming of a new teacher in church school was an event of significance in Sally's growth. After the first session with this new teacher Sally greeted her mother joyously with, "Oh, Mother, what do you think? She is letting *us* plan!"

And so Sally faces life, with the expected problems of growing up, it is true—but with every chance for worthy achievement, because of her natural charm and ability to get along with people, the security of a loving family, and the many advantages offered by her school, her church and her community.

For some children, personal endowment and environmental circumstances combine to make life



Merrim from Monkmeier

parents restrained their feeling of shock, but thoughtfully faced the problem. Other problems arose as they realized that there was little understanding on the part of the teacher of Sally's school grade. Sally's interest in school, always before fostered by good teaching, was lagging.

Some such problems were not unexpected, however, because Sally was

good. For many children in today's world advantages are plentiful. Will these children learn to distinguish values in life? Will they be able to use their gifts to reach their full height of living and the breadth of self-giving which will make a better world? To do this they must know the faith in God.

The Child Whose Father Went to War

Jane was born a few months after her father was drafted. When she was a year old her father was sent overseas and very soon was in combat.

Jane and her mother lived with her grandparents. There was love and warmth and every provision for physical needs in the home. However, the grandparents' ideas of discipline were somewhat different from the mother's. The mother was constantly torn between her own desire to give Jane patient guidance towards finding her own controls, and her sense of obligation to her grandparents, whose philosophy was one of quick and unquestioning obedience.

As Jane grew to nursery age she showed a great deal of insecurity with strangers and in any new situation. Thumb sucking persisted from her babyhood. Her whole first year in nursery class at Sunday school was very difficult. Even after her mother was able to leave her without causing a flood of tears she would often sit quiet and withdrawn in a corner. Her teachers, while making tactful efforts to interest and reassure her, were aware that too obvious a showing of attention in the group tended to make her withdraw even more. Attention and reassurance had to be given with great care and in very unobtrusive ways.

Jane's father had returned by the time she entered kindergarten. A normal home life was established and the parents' anxieties were largely resolved. However, Jane's insecurity in a group away from home persisted. Frequent attacks of asthma kept her out of school a great deal of the time and when she did go it was always with great dread and little enjoyment. Her quiet withdrawal sometimes changed to active aggression when there were conflicts between her and the young cousin who had come to live in the home.

The thoughtful efforts of her parents and the understanding cooperation of her teacher began to make a difference in her responses, however. Gradually she began to show signs of greater emotional security and self confidence, but all the adults concerned about her continued to wonder how long and how deeply the effects of her father's long ab-

sence and the resultant conflicts and anxieties in the home would persist.

Countless children within the last ten years have faced in their homes and communities the disturbances and uncertainties which two wars have brought. These upsets which American children face have been multiplied a thousand fold for children of war-torn countries. How can children find a faith sufficient for these times and for the building of a world where brotherhood will replace war?

Every Child

These are the children who need faith:

The confused child,
The deprived child,
The child with physical or mental handicap,
The child nobody likes,
The child of a minority race,



Cincinnati Council of Churches

The beloved child,
The lonely child,
The child with special problems,
The favored child whose only problems are the universal ones of growing up in an anxious age,
Every child!

These children need deep faith in God.

Because only such a faith can sustain;
Because only with such a faith can they bring to the world their potential gifts.

What do we mean by

A Child's Faith?

What can we do to help him develop it?

by C. A. Bowen

NO CHRISTIAN EXPERIENCE is more valid than the faith of a child. Jesus recognized this. He lifted up the faith of a child as the acme of Christian experience. He stunned adults with a warning that they must recover the ability of children to take Jesus in full faith and act upon that faith in full commitment. Here is something of primary importance to the life of the Christian fellowship. If the faith of a child represents the "way to faith"

Dr. Bowen retired earlier this year after twenty-seven years' service on the editorial staff of Methodist church school publication, most of the time as Editor-in-chief.

for adults, it must also be of great importance to the child himself as the foundation of all that is to come later. We do not always treat it as that important.

The child grows in faith

Vital faith does not come ready made. It is not delivered as a messenger might hand us a package. Faith is something which God awakens in us and helps us to make powerful. The child is no exception. In fact, he is the vivid example of this. The newly born soon manifests an amazing capacity to believe and trust. He has faith. At once this faith makes demands upon us who

are older and in whom the child places his trust. The child stands in need of love that looks ahead; understanding that is both patient and prophetic.

The faith of the child calls for cultivation and direction based on belief in God's purpose and power. The divine plan calls for many unfolding commitments to God and for continuous growth of this early trust toward Christian maturity. This exacts of us guidance that is thorough and resourceful and that is itself motivated by Christian faith.

The child's maturing faith should become centered in Jesus Christ.



Clark and Clark

The child has a right to expect that we shall guide him to commitment after commitment to Jesus Christ as his relationship to Jesus becomes more and more meaningful to him.

That is certain. But the child is not compelled by nature to move in that direction. His Christian growth is not fixed upon him. From the very start he should be moving toward maturity as a Christian. But this faith must find nurture in the life of the home and in the Christian fellowship provided in the church if it is to come to full development.

In dealing with the realities of life the child's faith must "make sense" to him. It must be realistic. It must have objective reality and justification as well as being something experienced within. Rudimentary adjustments between beliefs and doubts will need to be made early, for life is complex from the start. It is important that these adjustments shall

not force the child's experience of faith aside into a compartment. It should be kept as the center of all living, real and dominant. This calls for careful and understanding guidance from adults who themselves are mature.

How can we expose the child effectively to the presence of God? How can we help him in terms of his own capacities to commit himself to God? How can we help him to move through the appropriate stages of growth to maturity? What are the conditions which we must meet in doing it? What can the home contribute? What can be expected of the fellowship found in the church? How does the community contribute to the child's develop-

ment of a faith that will withstand the pressures of life?

Christian education is Christian evangelism

The process of accomplishing this task is both education and evangelism. We might well speak of education and evangelism in the same breath. Only add the qualifying term, "Christian," to each. The adjective is the thing that separates Christian education from other forms and divides Christian evangelism from those vagaries to which we have objection.

It is easy to be impressed overmuch by the spectacular, to detect the power of God in some crashing episode of the soul. It is not always

easy to see the same power in some simple and quiet commitment to the divine will as a child moves along the path of Christian growth. Jesus had the deeper insight. He could see the hand of God manifested in both developments. He did not set growth-power over against explosive power. Neither should we. It is important, however, for us to recognize and appreciate the less obvious but equally transforming, quiet ways of the saving Spirit within the human soul.

The child has a right to expect that we shall guide him into a consciousness of God so deep and real that it cannot be put aside; to commitment after commitment to Jesus Christ as his relationship to Jesus becomes more and more meaningful to him; to ever more penetrating experiences of religion; to increasing understanding of what Christian living means; to expanding comprehension in the scope of God's purpose. The child needs Christian education and evangelism which will bring this about. He has the right to expect this of home, church and community.

Demands are placed upon the home and the church

To comprehend properly what a child's faith calls for we must consider factors which precede his entrance into the world. This faith places demands upon the parents-to-be and also upon the church to which they belong. The marriage ceremony commits the church to keep the home close to its heart and to give the newly-weds guidance, fellowship and assistance in developing a scale of values which places their faith and that of their children-to-be at the top of the list.

A grandfather and his son were discussing the birth of the first grandchild. After the first period of ecstasy had passed the implications of what had taken place broke upon them. A man who had been only a father had been plunged into another relationship. He had now both a son and a grandchild. A son had been given another role in life to play, that of a father. Thus an infant confronted his family. He confronted them with his right to be brought into Christian belief and along the path of Christian growth.

This infant also confronted the church with demands just as exact-

ing. The elements in the new situation were just as portentous for the Kingdom of God. They centered in the child's right to be brought into faith in Christ and along the path of growth toward Christian maturity. This lies at the heart of the whole mission of the church. The child confronts the church with its best opportunity. Every new child brings that opportunity afresh and unspoiled. In this situation are the elements of destiny for the church.

Confronted with such a responsibility there are those who would flee from it. Some parents would resign from the responsibility God has given them. They would lay the responsibility on the church as if it were possible for it to be met apart from the Christian home.

Confronted with such a responsibility there are those in the church who would take flight. They think of the time element. They think of problems of schedule, equipment, leadership. They falter before a scale of values which places the faith of children at the top of the list of concerns of the church. Too frequently the church has been faint when confronted with the elements of destiny.

Nothing is gained by placing blame. Sentimental appeals in behalf of the "blessed children" accomplish little. Here is a plain duty of home and church. It has primary importance. Its exactions are severe.

It is not surprising that we do not comprehend the significance of a child's faith, its complexity, its need for nurture and guidance. We have been accustomed to celebrations over the entrance of a hardened adult into the Christian fellowship. We have not learned to see the importance of what takes place as a child accepts God's love and moves along the processes of Christian growth. The exactions of leading children are missed. We turn to labor-saving routines, short-cuts and gadgets offered us.

We must keep growing too

The problem is largely one of understanding and of motivation. We are called upon by Jesus to "become as little children." We are expected to keep ourselves sensitized to the ways of growing children. Yet we do not want to pay the price of it. For example, a person active in providing books for parents and children says she cannot keep enough books on hand to supply the children—they are so eager to read good books; but that it is difficult to get the parents to read anything to keep their faith alive or to help them with their children. Efforts to get teachers of these children to participate steadily in leadership education is often equally discouraging.

Let us discover new insights into what vital Christianity really means. It will help us in facing the needs of our children. Our religion gives us saving power. It deals violently with stubborn evil. It deals gently with the tender spirit. Let us throw away adult stereotypes in thinking of the Christian life and draw closer to our children. To draw closer to them will not only enable us the better to guide them (and it is the only way we can guide them) but it will open to us the gates of the Kingdom.

Children in the church and home keep us alert, maintain our lives at a rapid pace. The demands of their trust drive us away from smugness and contentment. They bring us back to the deeper meanings (but simpler) of our own faith. They goad the Christian fellowship in church and home to maintain the early vigor and power given it by the Head of the Church, who will always be the lover of little children.

Blessed is the home or church when the faith of a child drives it toward the deeper living of the Christian life called for by the child's right to guidance and sustaining love as he grows toward Christian maturity.

CHRISTIAN EDUCATION WEEK

September 27-October 4, 1953

THEME: "For All Children—Faith in God"

PLANS for the observance are given in the **HANDBOOK** published by the National Council of Churches, 79 East Adams St., Chicago 3, Illinois. 35c

THIS ISSUE of the **JOURNAL** is an additional resource. Use the **Order Blank** on page 34 for extra copies.

What Teachers Can Do

by Mabel Metze

TO A CHILD, his church school is the church. Its concern for him, its concern for others, its faith in God, its carrying out the commands of Christ, are all incarnate in the ones who greet him at the church school on Sunday morning, or at the vacation, or week-day church school. Their relations to each other as well as their relation to him influence his feeling about the church and religion. This is an important and sobering thought. What, then, can the teachers in the church school do to carry out their great responsibility?

Let us start where we are, and each be the *best classroom teacher* possible.

Study the course unit by unit, so as to have a sense of direction. Here are four Sundays on "Friends Far and Near." What experiences will help the children realize there are children in many lands who would be friendly to them? Think in terms of visitors, pictures, experiences of fathers who have been overseas, the stories in the teacher's manual, things to make or do for other children. What experiences will help the children realize that many of the grown-ups about them are their friends—the minister, the parents of other children? What experiences will help the shy, withdrawn child find friends in the group? Or the newcomer to feel himself accepted and belonging? And how can these experiences be lifted up as a part of God's plan for his people?

The teacher's manual has many suggestions of ways to achieve these ends. Think in terms of four Sundays, four friendly sessions in which to lay the foundation for later understanding of Jesus' saying, "You are my friends."

But some children will be there only one of the four sessions. What of them? Because of our concern

for them, every session must have a high point, something worth talking about afterward, something memorable, precious, some sense of wonder, of beauty, of something greater than the ordinary. The child who said with shining eyes, "Oh, Miss Wilson, I never knew church school could be so beautiful," had had an experience that would influence her feelings toward the church for years to come. Beauty, color, love, friendliness, cheer, joy—each session must have something memorable and precious for the week.

Church school teachers could learn from radio announcers a technique helpful in overcoming the lapse of time between sessions. Notice how frequently the sports announcer names the game and reiterates the score, the inning, and so on. He does it cleverly enough not to bore the constant listener but often enough to orient the newcomer.

The teaching plan should provide for a word now and then of re-orientation to recall last week's planning and the enthusiasm felt by the class. The church school teacher can also use as reminders such visual materials as familiar pictures and the large sheet of paper on which plans made by the group were listed. It is important to talk often about the purposes the group set up in its planning.

The group teaches

A good teacher must be aware of those who are new to the group and plan so as to fit them in. A newcomer especially needs experience to make him feel

"... glad when they said to me,
Let us go to the house of the Lord."

Experiences or activities which help him "belong" foster such gladness. When the children plan together at the beginning of the unit, the teacher will unobtrusively work toward using ideas contributed by the shy ones. Sometimes planning together for all-church observances such as Christmas or Children's Day

can give a vivid sense of oneness in a great task.

The careful teacher will use varied activities. One boy who could not read well made his first contribution to his group by scraping old paper off a window to have it ready for the creative "stained glass" window they had planned.

He was happy in his work, and felt that he was accepted by the group as never before. Truly, "the eye cannot say to the hand, 'I have no need of you!'" It is the teacher's part to help the children discover the worth-while contributions of each other.

The teacher will see that his group does important things—things they recognize as important. Maps are important to juniors; what is in books is important; playing fair is important to them. So their teacher plans their study with them without condescension, making use of their important new skills and concerns.

The individual in the group

For the teaching of the church school to influence a child, he must not only enjoy the learning and desire to know more, but he must see the value of what he is learning and make use of it. Therefore the teacher looks at his teaching from the point of view of each child in his group. Out of the experiences common to that age group he knows some of the ones that have influenced each child thus far, and so he can put himself into the role of the children. Then he teaches to their needs, their next steps. One educator asks his teachers to prepare each lesson for each child, as if he were the only one in the class. Thus the teacher has made himself aware of the real conditions under which his teaching is received, and can choose his procedures realistically.

A perennial problem is the child who does not fit into the group and

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From Film, "For Every Child"

Every session must have a high point, some sense of something greater than the ordinary.

causes the teacher annoyance. It is easy to rejoice if the group shows its disapproval of the trouble-maker. The teacher needs to recognize the danger in this attitude; she must let the child know that she accepts him as a person although she is distressed at his actions. It was Jesus' open-eyed acceptance of the woman of Sychar that made her a new person. His attitude toward those the Jews scorned was certainly part of the reason for his influence on them. May we learn from him to look for the deep-seated difficulties that are troubling the children who cause us difficulty, and to see the great possibilities in harnessing their energy to appropriate ends. May we plan especially for them, to help them find things they can do so that they will feel they are worth-while and belong to the group.

After each church school session, the teacher needs to evaluate what happened. Did the children have opportunity to think about God? Who asked what questions? Put them down quickly before you forget. Did some of them reveal by their quiet and thoughtful, or perhaps suddenly illumined, expressions that they had experienced his presence? Which ones? Did they find in the adults about them an illustra-

tion of his loving, fatherly care? Did they have opportunity to enjoy expressing their own care for others? Did they find the example of Jesus perplexing? Acceptable? Younger children are prone to accept his way of love and helpfulness. Older ones should begin to feel the incongruity between his way and the society in which they live. How can the next session be planned so as to build upon the experiences and insights in this one?

"He himself knew what was in man"

If a teacher is thus to teach—and who can be content with less?—he must know every child. The child "learns all over," and so he who would teach him must know him "all over." Difficult as schedules are to plan, the teacher must get acquainted with the child as a person—at home, at school, before class time, on the street.

It helps to keep a page for each child in a record book, and week by week to record his questions and his doings. The teacher's job is primarily with people, and such a page for each child can help the teacher see his class as "people," to talk with them as persons, and so to be close enough to them to have real influ-

ence on them.

A teacher so close to the persons he teaches will of necessity follow them in their absences, rejoice with them when they gain honors, be concerned in their troubles, though always with a mature point of view, a larger insight. Personal interest in each is the important thing. It may be shown in any number of practical ways—by telephone, by visits in the home, by private talks about school and friends, by post card, by asking one child to do one particular thing. An effective way is to do this outside of the more formal class time, so that it is indeed a personal request. Needless to say, the request must fit the child's interests and abilities.

With the denominational story papers and other literature so full of good things as they are, a call on a primary or junior absentee can be an occasion to call attention to some attractive puzzle or story or something to make. The devotional suggestions in story papers for juniors can be the subject of many a pre-class conversation as well as a useful scrap book. A younger child will enjoy a picture the rest of the children may have seen or a book loaned by the church school library.

In this effort for individual children, let us be clear about our purpose. Too often work with the child is thought of as a means to increase the effectiveness and quality of the church school. It should be reversed—the church school and its leaders working to help the child grow to his best self under God.

This means losing one's self in thinking about the child's interests and problems. It means more than that. It means becoming interested in his family's interests and problems, not primarily to bring the family into the church, but to surround the family with the love and helpfulness the church affords. It means not so much getting the child and his family to cooperate in the program of the church as finding ways for family and church to cooperate in the program of God for his people.

The teacher and God

For this great task, we church school teachers must fully dedicate our own talents to God. We should make expert use of stories or music or whatever is our special interest.

(Continued on Page 46)

The Church Helps the Family Build Faith

If it is important for children to have faith, it is essential that their families have faith. Here are some very practical suggestions of ways in which the local church can help its families.

IT IS IMPOSSIBLE to achieve the goal "for all children faith in God" unless somehow we manage also to achieve "for all families faith in God."

Such a statement may be somewhat exaggerated, of course, as the church is constantly reaching a few children and young people whose families have no interest in religion and the church. These are the exceptions, however. We are recognizing as never before that parents are first teachers of religion and that the home is the most effective agency for religious education that we have.

So widespread has this recognition been that perhaps no other phase of the work of the church has received the attention given to family life education during the past few years. New church school curriculum materials that call for and assume the active participation of parents, family life conferences on a national scale, and local church and denomination-wide emphases on the church and the home all attest to this interest. The church is not unmindful of the fact that it is the only institution in society dedicated primarily to the task of helping families build faith in God.

Despite this interest in and emphasis upon Christian family life, a recent poll of a group of ministers suggests that altogether too many churches are not doing a great deal in this field. For many churches, therefore, the observance of Chris-

tian Education Week this year affords an excellent opportunity to initiate a continuing program designed to help parents become better prepared to guide their children into a vital, living faith in God.

As a church undertakes such a program, it may desire to consider the following suggestions:

1. It should be remembered at the outset that a family that is torn by strife, bickering and misunderstanding is not likely to have a vital Christian faith. It is tremendously important, therefore, that the church shall be concerned about *helping parents realize what is involved in wholesome family living*. To this end, it may well stress the importance of parents' making every effort to understand better their children. The church can magnify the importance of parents' accepting each child as an individual in his own right; it can lift up the value of democratic procedures in the home, and it can help parents realize that a truly Christian home is one in which it is easy for each person to achieve the best that is in him.

Parents are frequently baffled as to how to guide their children in the every-day experiences in the home. They are concerned about methods of discipline, about how to help their children learn how to get along with others, about unfortunate habit patterns, and about many other every-day problems. To be sure, there is nothing particularly distinctively Christian about helping families learn how to live happily together. Nevertheless, if families do not learn how to play together as well as to pray together, for example, the praying that is done is not likely to be very effective.

Let the church, therefore, through

informal discussions in parents' groups, through leadership education classes on the understanding of children and adolescence, through the providing of literature on wholesome family living, and through personal counseling by the ministers or capable laymen, help parents and children achieve a more wholesome family life.

2. There is more to the Christian faith, however, than a general attitude of good will towards all men, and the acceptance of the worth of each individual. A Christian's good will arises out of great basic convictions concerning the nature of man and of the universe, concerning God and how he works in the world, and concerning the significance of Jesus to mankind. If the church is to help the family build faith, it must help each member of the family grow in his understanding of the Christian interpretation of life. Parents need to have thought through their own ideas about God, Jesus, and life after death, for example, in order to be able to communicate their ideas to their children, not for the purpose of imposing them upon them, but so that they may guide their children's thinking as they ask questions about God and how he works in the world. The church, therefore, needs to *provide opportunities for parents to clarify and make more satisfying and adequate their own Christian convictions*.

Again, this may be done in many ways, through the minister's sermons, through church school classes, and through informal discussion groups. It would be especially helpful if a church would provide from time to time definite study courses for parents, such as the leadership courses on "My Christian Beliefs,"

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¹From The Handbook for Christian Education Week 1953, National Council of Churches, 79 E. Adams, Chicago 3, Illinois.



Eva Luoma

If families learn to play together as well as pray together, their prayer will be more effective.

"The Child's Approach to Religion," "The Use of the Bible with Children," and "Teaching Children." These should not be primarily lecture courses, but should provide opportunities for parents to discuss specific problems in connection with the spiritual guidance of their children. Such problems may be: how to answer children's questions, when and how should children be taught to pray, and how family worship may be initiated.

3. Many parents are genuinely puzzled as to what they should do about family worship. They have the feeling some provision should be made for it, but somehow the old-fashioned family altar idea doesn't seem to be appropriate for their home. Much of the excellent devotional material recommended for family worship, seems too much slanted towards adults; children get very little help from it.

Let the church, therefore, assume the responsibility of helping families discover ways of worship that are meaningful to each member of the family. It may be possible, for example, "to arrange for families to use a service of worship prepared, mimeographed and distributed especially for Christian Education Week by a group of parents or a church school class."¹ Secure from your denominational headquarters devotion-

al material planned primarily for homes in which there are children. Show how families may use the regular church school materials of their children for their family worship. Stress especially the importance of being on the lookout for those moments when worship is a more or less spontaneous outgrowth of an experience. For example, how natural it was for parents and children, watching a cicada unfolding its wings, to talk about God and the wonderful world he has made, and to express gratitude to him.

In addition to denominational worship materials, it would be exceedingly helpful to have on hand for purchase during Christian Education Week, the booklet, *The Family Worships Together* by Mazelle Wildes Thomas, published by the Pilgrim Press.

4. Plan for church activities in which the entire family may participate, such as church fellowship nights where families come together for a light meal and then play together, worship together, and perhaps discuss common problems. A special communion service for each family in the church that so desires it can be made especially meaningful. One church planned for such a service during Christian Family Week. Each night during the week, the church was open and the minister was pres-

ent to administer communion to each family that came—a separate service for each individual family.

5. Frequent meetings between church school teachers and parents in which together they make plans for carrying through the work of the church school will be of inestimable value in helping both teachers and parents realize that theirs is a joint enterprise. Group conferences in which plans are made for a particular curriculum unit, for example, are of great value. Valuable as they are, however, they should not take the place of the face-to-face relationships of teachers and parents—experiences in which they face together how best to help an individual child grow in spiritual insight and behavior. A plan, therefore, for *teacher visitation in the homes* is essential if the church is to do its part in helping families build Christian faith.

6. The church should encourage families to participate in some service project in which all members may share, such as "helping a neighbor who has illness in the home, visiting and doing errands for a shut-in, planning a surprise for children in an orphanage or hospital, packing a box of clothing for overseas relief, or contributing to some cause involving children."¹ Let it be remembered, however, that the selection of such a project should be made by all the

members of the family, including the youngest, and each member should have a definite responsibility for seeing it through to completion.

7. As the minister visits the homes of his parish, let him think of his visit as being to the children as well as to the adults. Let him take time, therefore, to get acquainted with the children, to show an interest in their activities and hobbies, and to share with them experiences of his own that would be of interest to them. Let him also be as faithful in his visits to sick children in his parish as to sick adults.

8. During Christian Education Week have a display of literature that will be helpful to parents as they endeavor to build Christian homes. Perhaps a class of parents

will be glad to assume this responsibility. Secure from your denominational publishing house and the National Council of Churches interesting and helpful pamphlet material that may be purchased. Get free leaflets on child guidance and Christian training. Begin now to plan for a permanent church library that will contain helpful materials for parents.

These are but a few of the many ways by which a church may help families build faith. It is obvious that such a program will not "work by itself." Neither will it "work" effectively if it is imposed upon the families of the church. It must arise out of the felt needs of parents. Be on the watch, therefore, for individual parents and families who sense their needs and express the desire

for help. Use them as a nucleus to interest other families, being sure to let the families themselves have a part in the planning of such a program. Eventually the church will probably want a Family Life Committee that will give guidance to such a program and that will initiate a systematic visitation campaign to homes that are unreached by any church. If possible, get families to visit families. Encourage a "Bring a Friend" emphasis in the church school. And begin making a family life program for the entire year, a program that will include worship, study, play, and service activities, but that also is flexible enough to meet changing conditions while being definite enough to assure that something will be done to help families build Christian faith.

They Don't Know the Way

Some practical and stimulating ideas for "catching" the children not yet reached by the churches

by Frances Dunlap Heron

THE TWO FOUR-YEAR-OLDS, newcomers to our neighborhood, hailed me and my cocker spaniel on our morning walk. "What's your name?"

The formalities exchanged, we discussed dogs and baby sisters and kindergarten, in which, Ricky assured me, if he had stayed in the real Chicago he could be enrolled already.

"What about Sunday school?" I asked. "Have you been to Sunday school?"

"No," said Ricky, and apparently feeling called upon to justify the omission, he explained, "we don't know the way to Sunday school!"

In our community, fortunately,

Mrs. Heron is a resident of Homewood, Illinois and a frequent contributor to the religious education press.

that deficiency soon will be corrected by the church's alert calling committees and by the parent education groups. But Ricky, without knowing it, was speaking for thousands of boys and girls all over the country who truly *don't* know the way to Sunday school, either because there isn't one within their reach or because nobody has beckoned them to an existing church.

Furthermore, there are those children whose names appear on some church school teacher's class roll but whose footsteps seldom carry them churchward on Sunday morning. Others there are who even when they find the way to church school do not find in its facilities or program the way to a sure and satisfying faith in God.

Altogether these hosts of children form the "unreached"—a word that now seems imbedded in religious education terminology. At least seventeen years ago this writer began turning out promotional literature to help reach the estimated seventeen million unreached children. Then along came the war, the shifting of population, the new housing projects, the working mothers, the indifferent parents, the congested city areas—and the unreached are still here. Even if we had ever caught up with that seventeen million, the high birth rate is now giving us a new crop having to face the same tensions and uncertainties.

Now as always the task of reaching these children—either by carrying Christian teaching to them or bring-

ing them to it—falls upon the volunteer workers in churches across the land: men and women who feel compelled to share their Christian faith. They know that not only the future of the church but the future of America as a Christian nation depends upon showing today's children the way to conviction and action.

Are we ready for them?

Upon these workers—church school teachers and officers, parents, members of Christian education committees—falls first of all the responsibility for seeing that the church schools already in existence are doing their job effectively. Are the teachers trained in the use of lesson materials and methods? Is there adequate space for classes? Are the rooms attractive? Is there equipment for learning by doing? Are the pupils happy on Sunday mornings? Are they merely going through the words of hymns, prayers and Bible verses or are they being stimulated to creative effort, to thinking for themselves, to fitting their own problems and aspirations into God's plan for his children?

It is easy to blame indifferent parents for the prolonged absence of boys and girls whose names are on church rolls. But often investigation would disclose that the youngsters simply don't like the Sunday school! When they do attend they are bored or physically uncomfortable. It is hardly worthwhile to invite such a child to return to the same conditions he has been staying away from. Nor would it be wise to go out canvassing for new pupils whom the church is

unprepared to serve.

During my visit to a small church, the leaders told me enthusiastically how their enrollment had jumped from 145 to 200 as a result of a strenuous canvass. The evidence in the preschool department was saddening. Eighteen three-to-five-year-olds huddled about a table in a dismal room barely big enough for eight. An inexperienced teacher distributed Red Ryder coloring book pages to the children to mark up. One little girl kept whimpering to go home. At the end of the hour it was doubtful that any one of the group had derived even a tiny spark of spiritual nurture.

Until many churches enlarge their buildings, they should consider running a double schedule on Sunday morning or renting additional quarters.

How can we reach those near us?

Assuming that we have solved these two problems of adequate space and leadership (and enormous resources both denominational and interdenominational are aimed at doing just that), how shall we bring in the unchurched children in our neighborhoods and arouse new interest in those who have lagged?

A religious census, either house to house or following up lists from schools or other children's agencies, will reveal the opportunity. A personal call in the home is the next step. Too often this call is made by a superintendent, teacher or other adult *alone*. The child is shy. But let two pupils of primary or junior

age go with the adult to extend the welcome. Then the visited child will feel at ease and will look forward to friends and pleasant experiences at church school.

Likewise, the regular attendants at church school should be prepared for receiving new members. Children can be cliquish and unkind, especially if differences in social and economic status are involved. It devolves upon teachers to help them realize that in Christ all are friends. Giving pupils responsibility on a welcoming committee encourages sociability.

Meeting and keeping in contact with the parents is, of course, essential. Giving them a printed pamphlet outlining the goals of the particular church school and its organization is an excellent aid.

Two groups of children inadequately reached by religious education have been in our society a long while: those in underprivileged city areas and those in remote rural districts. All too often there is a city church accessible—even in the middle of a poor housing district. But it is an old established church whose members have moved to better residential sections. They return on Sunday morning but they do not open their doors to those who live close by.

Those churches that *have* accepted their responsibility to the needy at their door have found new life and a new sense of mission. Gradually the local members may take over entirely and purchase the church property.

Where no church exists, it is up to the churches of the city to clear



Chaplains are looking after families of service men living at military camps. This picture shows the junior and intermediate Sunday school children at Elmendorf Air Force Base, Anchorage, Alaska.



Three Lions

There are young people in rural communities who need to be reached with Christian teaching.

with the local comity committee and then, working denominationally or interdenominationally, to start a mission church and to provide leadership until some in the group are prepared.

Many a start for such a church can be made by workers who will go into the underprivileged area, either on weekdays or Sundays, to hold Bible story classes and play periods for children.

To reach those in remote rural areas, some denominations have worked out a plan of distributing home study materials by mail. If there are even half a dozen families living close enough together, there is a nucleus for a home Sunday school with one of the parents as teacher. Often all that is needed to begin it is for some church worker from the nearest town to call on the group with lesson materials and with suggestions for organization. A mobile Sunday school—leader and supplies on wheels—going from one community to another is an experiment under way.

Some communities have experimented successfully with sending a bus out to the rural neighborhood to pick up children and bring them into town to Sunday school.

Remember those in institutions

Handicapped children and children in institutions are not new. But the modern psychological approach toward treating them like normal

children offers a new challenge to churches. Church school teachers should welcome crippled, blind and deaf pupils into their classes and with the help of the normal children so accept them and love them that they find faith and security.

They need to be accepted for themselves—not patronized. A teacher can find many opportunities for using their talents. In dramatizing a Bible story, for example, a blind boy can be the Good Samaritan if a sighted boy is playing beside him. Churches should be making wider use of the

braille religious materials for blind children now provided by the John Milton Society.

Where children are so retarded physically or mentally that they must be dealt with in the institution, only skilled teachers should go in to assist the regular staff. A vacation church school for such children may open the way to a faith that these boys and girls desperately need.

Power to withstand and share suffering, a new feeling of love and security—these are spiritual gifts that we can give institutional children. Simple devotional material for daily use is a need not adequately filled.

Boys and girls in detention homes, those awaiting parole and probation all need a Christian faith in the meaning and purpose of life if they are to become useful members of society. The church should be at the center of their rehabilitation. That means working with the courts to see that the children are introduced to a church school that will welcome and accept them. Laymen in some cities are watching over boys on probation, seeing that they get religious education and giving them personal guidance.

Helping those in new communities

Recent years have brought two new types of communities with increased demands on churches: civilian housing areas and military camps. Here we can consider only the needs of the children involved. Too often the established churches



In new housing communities a church may grow from a Sunday school.

International Journal of Religious Education

Summer workers from the Division of Home Missions play with migrant children on a midwest farm. A "Harvester" carries workers and supplies.

near these settlements have resented the newcomers—crowding their classrooms one Sunday and moving on the next, to be replaced by more transients. It does something to a child's soul when he must confide to his father, "Daddy, they don't like me here."

It must be said in fairness that many churches are unable to take care of the influx. But it is their responsibility to help the newcomers provide religious education for themselves. They may be able to turn their building over for classes on Sunday afternoon or a weekday. Working through a council of churches, they may supply leadership for classes within the new community itself, using homes, offices or any building that is available. Parents will be found who can take over gradually the responsibility of teaching and supervising.

The rewards of working with children who have not had an opportunity to put down deep roots are highly satisfying. They are eager to belong, to feel themselves a part of God's world. Their response is spontaneous and heartening.

Where the settlement is a permanent one, the adjoining city's federation of churches may work out a plan whereby a certain denomination will start a church that will serve all the Protestants in its area.

Chaplains at military camp sites are giving increasing attention to families of service men. The children number 100,000, of whom 70 per cent are primary age and under. A committee representing Protestant churches of the nation is now at work with chaplains preparing a special curriculum for church school boys and girls in emergency areas. This will be ready in October, 1954.

On all levels of the tremendous problem of reaching children with Christian teaching, interdenominational cooperation will make for greater efficiency and effectiveness. And in the very act of Christian unity the churches will be showing the children and their parents the Master's way.

September, 1953



How to Use This Issue of the Journal

The Committee Planning Christian Education Week Observances:

The articles will provide resources for many of the talks and discussions planned for the Week.

A Workers' Conference:

All workers—leaders of older groups as well as children's workers—need to consider their own church's responsibility for children. Give each one a copy for reading before the meeting when this is discussed.

The Christian Education Committee:

The Committee should study this issue carefully in the light of its own program, to discover how the work of its church with children and their families can be improved.

Parents:

Christian education is an accomplishment of church and family working together. Both the church leaders and the parents must understand the whole task. This issue will be valuable for individual reading and for discussion at one or more parent-teachers' meetings.

Send for extra copies. Prices are listed on page 3 and on the coupon at the bottom of page 34.

Everybody Teaches Children

What is your church teaching its children outside of their class and department rooms? Is it what you want them to learn?

by Alice L. Goddard

LEARNING IN THE CHURCH is not limited to the classroom or to what the teacher intends to teach. Rather, it is taking place constantly as all that goes on within the circle of the child's experience becomes a part of him.

A seven-year-old was learning about human values when she heard members of her church say that a nearby ramshackle church building was good enough for the congregation that used it. A nine-year-old was learning about worship as he watched two teachers whisper together several times during the church school worship.

They learn the value of church property

The appearance of the church building and rooms is one important means by which the church teaches. Clean, tidy rooms help to remind children that it is important to keep the church orderly. Books and trash heaped on the piano or in a corner, especially if left there by an adult group which has used the room previously, are evidence of the opposite.

When boys and girls are helped by adult example to feel that each one has a share in keeping the church neat and clean, they are learning that they have a part in the ongoing life of the church. From the appearance of church equipment boys and girls also come to understand and follow the adults' respect, or lack of it, for this property.

The leader of a group of juniors talked to them repeatedly about their rough handling of the church school hymnals. One day he asked, "What would the grown-ups think if they

saw the way you treated the books they paid so much to buy!"

One boy remarked, "They can't say anything. Look what they did to theirs."

Fortunately this teacher was an enterprising young man who recognized the justice in this child's reply and used it as an incentive to action. He arranged for his class to lead the way for adults and children to work together to repair all the hymnals. In doing this the children also discovered something of the meaning of Christian fellowship in work.

Many boys and girls grow up through the entire church school period with almost no personal contacts with the adults or with the church as an organization and a fellowship of Christians. When they are ready to join it, a few special sessions with the minister are their only preparation. They have had no part in the life and work of the church and therefore do not feel any responsibility for it.

How different is this experience from that of the children who, according to their abilities, do a limited share with adults in cleaning silver, setting tables, polishing furniture, or tending the lawn! Even the kindergarten child can help adults carry a few books occasionally or pick up surplus papers and bulletins.

Older men and women often find it difficult to slow their pace down to that of boys and girls or, the other way around, keep up with them. The older people may be bothered by the chatter of children or fear for the dishes and silverware. For this reason parents and other leaders of children need to help children when they engage in such tasks, and to interpret to other adults the importance of these activities in the teaching program of the church.

As children come to feel that the

adults in the church respect and appreciate their efforts, they also learn a new sense of their own worth.

They learn about attitudes in reaching decisions

Children at an early age hear at home and elsewhere about major decisions in the church and as a result form opinions regarding the church as a whole. They also hear whether agreements were arrived at in a Christian manner and whether they are in accord with Christian teachings. From this they are apt to evaluate the practicability of these teachings.

A child remarked to a minister who had recently come to her church, "How long will you stay? We don't like our ministers very long."

People are bound to talk and children to listen. A nursery child may not understand the implications of his parents' discussion about the latest board meeting. He knows, however, that a certain tone of voice is being used about something that happened at the church, and reacts to that tone. Older boys and girls are apt to hear the details of meetings and decisions and form their own opinions. Adults often fail to realize this because the child lives in a world which excludes most grown-ups and he does not always express his feelings about them.

A minister of a certain church never thought of the children's being aware of a most unchristian discussion of the building committee regarding new lights for the sanctuary. He was surprised, on the day the new lights were dedicated, to hear a junior girl whisper to another, "Those are the lights Mr. Voelker fought for—he always gets what he wants 'cause he gives the church so much money." Her father was not on the building committee,

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Children often overhear adult comments on church affairs and form their opinions accordingly.



Clark and Clark

but she and her companion were learning what was important in their church.

They learn the adults' attitudes toward children

Children soon discover also whether the church is a friendly place with people in it who care about them. Many adults looking back on their childhood remember older people in the church, aside from their teachers, who influenced them by their sincerity and friendliness.

Some larger churches with a separate church school entrance have an officer stand at the church school door the same as at the church door to welcome children as they arrive. In one church, at least, the man who did this worked with church school leaders to find out how he could improve his approach to children. Naturally friendly, he learned most of the children's names and was particularly alert to every newcomer.

In some smaller churches children are greeted by name by a church official as they enter the building with or without their parents. In a few churches older children help greet other boys and girls at the door. These efforts may seem to be slight or even to be a nuisance, but they greatly influence children's attitudes toward the church and exemplify for boys and girls Christian teaching in action.

Certain churches make it a practice to have their children take a worthwhile part in service enterprises. Sometimes this is through a share in the giving. Sometimes the children help to carry gift boxes to the post office or run errands as the women sew. When this is done, children realize they belong to a fellowship that values what they can contribute.

The same feeling comes when children find out the adults are interested in their particular efforts. In one church the primary and junior boys and girls were contributing to the project, "Pictures for Children Everywhere." At the same time the women were studying the world-wide mission of the church. They asked the children to have representatives visit a women's meeting and tell them about the pictures being sent overseas by the church school. The women had invited the boys and girls to come out of curiosity about the project. They little knew how in this way they had greatly increased the children's appreciation of their own enterprise.

They learn about human values

Another way in which children learn from the church as a whole is through the attitude shown by the more vocal, or perhaps even the majority, of the members toward other people of a different race or religion.

After hearing a much needed sermon on brotherhood, many members of a certain congregation gathered in little groups to discuss it. Children leaving the church with their parents were a part of these groups. Some of these boys and girls reported later to their teachers that their minister must be a communist even though he didn't look like one to them. They said they knew because they had heard some of the adults say so.

Bob, born in the United States, and Joe, his next door friend from another country, were together always except in their church life. Joe crossed the city to a church of the same denomination as Bob's. Asked by a newcomer to the church about this, both boys admitted grudgingly, "Joe's kind don't come here." One look at the congregation and the care with which they avoided welcoming "Joe's kind" was enough to convince the questioner that the boys were right.

These are only a few of the ways children learn constantly from all that goes on. They absorb the feelings around them quite as quickly as they do many of the spoken words. Fortunate is the child whose church teaches him through all of its attitudes and practices that Christian love and fellowship are a reality in which he has a part and that Christian living in the church is a joy in which he can participate.

They Shall Find Faith

by Mildred Widber

Photo by Eva Luoma



THEY SHALL FIND FAITH wherever a single church in humbleness and sincerity:

Will place the child in its midst.

Will seek to know him, to understand him, to believe in him, to love him.

Will provide for him spiritual nurture suited to his individual needs.

They shall find faith whenever in a single church Mothers and Fathers say: "Next year, spending more time in our home with our children, doing things together, and teaching in the church school will be our 'majors'."

Teachers declare: "This summer I am planning my time so that I can attend a church school workshop."

Church members respond: "Yes, I will teach . . ." "Yes, I will become superintendent . . ." "Yes, I will serve on the Christian Education Committee."

Christian Education Committee members agree: "We will give time to the careful study of our needs and to the planning for Christian nurture and education to meet those needs."

The minister states: "Our chief evangelistic task is to

Miss Widber, who is now director of the Department of Leadership and Field Program, Division of Christian Education, Congregational Christian Churches, is an outstanding leader in the Christian education of children.

bring every boy and girl and young person in our church to come to know God, to love him, and to serve him."

They shall find faith wherever Christian persons Steadfastly set themselves to pioneer with imagination and compassion in the midst of the unreached.

Patiently, with sensitive understanding, become channels of God's loving-kindness to lonely children, confused children, handicapped children, the unloved and the unlovely.

They shall find faith whenever and wherever in one church or in many the Vision of the Future points the task for today.

When there is a sense of urgency about helping children find faith.

When it is clearly understood that "next year" may be too late; children do not wait; what must be done for them must be done NOW, and every succeeding year in a child's growing is a NOW.

They shall find faith when with humility, but with courage and conviction,

Christian persons hear the summons to the task of Christian leadership and answer: "Here am I, use me. Make me a channel for thy love and thy message that those whom I teach may grow into the fullness of the Christ-like stature and life."



Primary Department

by E. Ruth Alden*

THEME FOR OCTOBER: *Autumn Tells of God's Care*

For the Leader:

During this month the boys and girls will see about them the signs that winter is coming. In these things that they know and see they will find the wonder and reverence that will bring them into the presence of God.

Worship is an individual matter; no one can worship for another. Each must find his own way into the presence of God. It is the familiar things that cause children to worship; therefore there is frequent conversation which brings about understanding and leads to worship. A number of suggestions are also made for activities as "Preparation for Worship." These are not meant to interfere with the activities called for in the regular curriculum; if other things are being done in the department along the same idea, they may be substituted for the suggestions here. If these activities are undertaken, they can be done before the church school session begins, or by a committee of children who meet outside the class period.

Many of the Bible verses are used over and over to help the boys and girls become familiar with them and to give them real meaning.

It is suggested that the offering be taken at the door as the boys and girls come, and dedicated as a part of the worship service. This keeps the money from being dropped and gives the offering its proper place in the worship service.

Materials Needed

The hymns are found in *Worship and Conduct Songs* (Southern Presbyterian) or *Hymns for Primary Worship* (Westminster and Judson Presses).

The leaders will find good reference material in these books:

How Miracles Abound, Bertha Stevens, Beacon Press, 1941.

Flowers, Fruits, Seeds, and Seeds, by Bertha M. Parker, both published in the Basic Science Education Series by Row, Peterson Co.

Exploring God's Out-of-Doors, by Rebecca Rice, Pilgrim Press, 1935.

The leaders should order two of the following visual materials as soon as possible:

On the Farm with Tom and Susan and *How Plants Live and Grow*. Popular Science Series. Filmstrips, black and white, Sale, \$3.00. Or,

Autumn on the Farm, Primary Science Series, 16mm. color, 11 min., rental \$4.00,

*Director of Curriculum, Department of Christian Education, Church Federation of Los Angeles, California.

Encyclopaedia Britannica; and *The Farmer and His Field*, Society for Visual Education, 35 mm. filmstrip, color; sale \$5.00.

If a phonograph is to be used for pre-ludes, have these records available: *To a Wild Rose* and *To a Water Lily*, MacDowell, 78 r.p.m., each \$1.25; and the hymns: "We Plough the Fields" and "This Is My Father's World."

Have a sea sponge, a saucer, and nasturtium seeds, for use in the first session. Also obtain a flat (a shallow wooden box with two or three inches of dirt) and rye seeds.

Prepare four tag board charts for displaying seeds, with the titles: The Seeds with Parachutes, The Seeds with Propellers, The Seeds That Grow in a House, and Seeds We Eat. Have a bottle of shellac with which to attach the seeds to the charts. Try to get window display advertising cards that have their own stands, on which to place the charts. Drug stores will generally be able to supply these.

1. God Makes Everything Beautiful in Its Time

PREPARATION FOR WORSHIP:

In a pre-session period the teacher and pupils put the sponge in a saucer with a little water and plant nasturtium seeds in the holes. This is given to someone to take home and care for during the week, keeping the sponge moist but not immersed. Also a flat may be planted with seeds of rye grass, and arrangements made to care for it during the week.

WORSHIP CENTER: A worship screen of yellow or dark green. A cloth of contrasting autumn color. Autumn bouquet made of autumn leaves, a few shiny horse chestnuts, and a small pumpkin.

PRELUDE: Record of *To a Wild Rose*, MacDowell, or "This Is My Father's World"

CALL TO WORSHIP: "The earth is full of the loving-kindness of the Lord." (Psalm 33:5b)

Response: "He careth for you." (I Peter 5:7b)

Conversation: The earth is full of the kindness of God at this season. What season is this? What things change in autumn? (List on chart or blackboard.)

Audio Visual: Either *How Plants Live and Grow* or *Autumn on the Farm*. (See "Materials Needed" above) Add to the list of changes on the chart things recalled by the pictures.

HYMN: "For the Beauty of the Earth"

PRAYER: Of thanks for the beauties of autumn and God's care.

CONVERSATION:

One of the most important things that

happen in autumn is the sowing of seeds by the plants themselves. If the seed were not sown before the plants die in winter, there would be no food or flowers next spring. Each plant has its own method of sowing its seeds. (Show the charts.) This week see how many seeds you can collect. Bring them to church school next week and we will put them on the chart. See if you can find seeds for all the charts.

OFFERING SENTENCE: "I will give thanks unto the Lord, with my whole heart" (Psalm 9:1a)

Sing, "Father, Bless Our Gifts Today"

HYMN: "All Things Bright and Beautiful"

BENEDICTION: The Lord bless you and keep you till we meet again.

POSTLUDE: Repeat the Prelude

2. Consider the Lilies, How They Grow

PREPARATION FOR WORSHIP:

As the boys and girls come, have a teacher talk with them about the seeds they have brought, and help them decide on which chart the seeds should be placed. Put the seeds on the chart, using shellac to hold them on. Have some fresh lima beans, cut open, enough for each child to have one. Place the beans in dishes to be passed down each row of boys and girls at the time indicated.

WORSHIP CENTER: Make a triptych of the seed charts at the back of the altar and place a cloth and autumn leaves in front of them.

PRELUDE: The record, "To a Water Lily," or the hymn (either record or piano), "This Is My Father's World"

CALL TO WORSHIP: (As for Sunday No. 1)

HYMN: "Praise Him, Praise Him"

OFFERING: (As for Sunday No. 1)

TALK, based on Matthew 6:26-31.

CONSIDER THE LILIES

One day Jesus was talking to a group of people who were worried about many things. How shall we have enough to eat when taxes are so high? We have so many children and people to clothe us? How can we find enough to clothe us?

Jesus knew God would care for them if they would do their part and help God answer their prayers. Jesus said to them, "Consider the lilies, how they grow." How wonderful are the bulbs from which they grow! The bulbs and seeds of flowers show how God cares for the flowers. In winter the plants die, but the fields blossom again in the spring because God provided each plant with seeds so they can grow again. Jesus also pointed to the birds in the trees and told the people how God cared for the birds. Then Jesus said, "Do not worry. God takes care of all of these things; he will care for you."

Pass the lima beans. Each of you take a bean from the dish and pass the dish to the next person. See in the bean the new little plant. God has surrounded it with enough food to care for the little plant until it is above the ground. Then it will take its food from the air with its leaves and from the soil with its roots. How do the beans or seeds come on a

bean vine? (Let a child answer, "In a pod.") On which chart would we place the bean? (On the seed chart of "seeds that live in houses.")

What seeds have parachutes? (Dandelion seeds, milk weed, etc.) What seeds have propellers? (Maple, elm, and ash trees.) There is one kind of seed that

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turns handspins to scatter itself across the land. It is tumble weed seeds. Have you seen a tumble weed as it rolls along?

HYMN: "How Strong and Sweet My Father's Care"

LEADER: Next week bring as many different kinds of seeds as you can find that we use as food. (Show empty chart with title "Seeds We Eat.")

BENEDICTION

POSTLUDE: Same as prelude

3. God Gives the Seeds We Eat

PREPARATION FOR WORSHIP:

Have a record of the hymn, "We Plough the Fields," or have a teacher at the piano play the music as the children gather. She can read the words to the music, then sing as the children clap silently with their pointer fingers. This is a way for them to participate in the hymn while keeping silent and listening to the words.

The teacher helps the boys and girls mount the food seeds on the chart, using shellac.

Have enough slips of cards typed or printed with Genesis 8:22 for each child.

WORSHIP CENTER: The food seed chart used as a background to the autumn leaves and acorns or chestnuts. Have the other seed charts where all can see them.

PRELUDE: "We Plough the Fields"

CALL TO WORSHIP: (As for Sunday No. 1)

HYMN: "How Strong and Sweet My Father's Care"

OFFERING: (As for Sunday No. 1)

CONVERSATION:

Here is a verse for you to remember. (Hand out the cards with Genesis 8:22 on them.) Take it home and put it in your Bibles. I will read it and you follow the words with your finger. Then we will read it out loud together. (Read Genesis 8:22.)

Which word has the word seed in it? (Seedtime.) For many plants this is seedtime. God has a plan for plants to grow again from their seeds, and sometimes the seeds go far away from the place where the plants grew. (After the pupils look again at the seed charts of last Sunday, ask them how God provided for these seeds to travel.)

(Cut an apple through the middle, not from stem to bud end, so that all the seeds will show. The core is in a star shape and all the seeds can be seen.) How would these seeds get scattered? (People eat the apple and throw away the core.)

Name ways seeds are scattered: (1. Seeds are blown by winds. These are seeds with wings, such as maple, pine, elm; or seeds with parachutes, such as milkweed, thistle, dandelion. 2. Seeds are carried by birds, animals, and man, such as berries and fruit. 3. Prickly seeds cling to fur and clothing, such as foxtails, burdock, sticktight, sandbur, and cocklebur. 4. Seeds planted and scattered by man, such as grain, fruit, and nuts.)

Who came early and heard something about scattering seeds? (Song: "We Plough the Fields." Read the words of the first verse from charts or blackboard.)

There are seeds which we use for food. Look at the chart. Are there any seeds good to eat which no one brought for the chart? (The teacher should have as many seeds as she can bring which she can add to the chart if the children did not bring them.)

Read the verse again. Why is this Bible verse important to all of us? This verse is in the very first part of our Bible. (Show the boys and girls the reference in your Bible.) In this part of our Bible we find a great deal about how God made our world.

PRAYER: A prayer of thanks for God's care, for the world so wonderfully made.

HYMN: "A Child's Thank You" (Worship and Conduct Songs)

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

(Anonymous)

This can be used as a poem if the boys and girls do not know the music. Tell them that it will be used often and suggest that they use it as a table grace.

BENEDICTION

POSTLUDE: Same as prelude

4. Seedtime and Harvest

PREPARATION FOR WORSHIP:

Play "We Plough the Fields" on record or piano. Go through the words for verses one and two. Use rhythm band instruments or let the children clap silently with pointer fingers as they say the words.

Have small squares of rye bread and butter for each child. You will also need a pair of kitchen scissors.

WORSHIP CENTER:

If possible, have three small tables at the front of the room, or a long table divided into three parts. Place the projection screen behind the middle section. In front of it place the nasturtium vine planted in a sponge on the first Sunday. A yellow cloth under the saucer will help the vine show up. On one side table or section, place the chart of "Seeds We Eat," with the flat of rye grass in front.

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP: As for first service above.

HYMN: "We Plough the Fields"

SCRIPTURE LESSON: Genesis 8:22, as an echo reading. The teacher reads from the Bible a phrase and the boys and girls repeat it with the same emphasis.

VISUAL STORY: Show the color filmstrip, "The Farmer and His Field." (See "Materials Needed," above)

CONVERSATION:

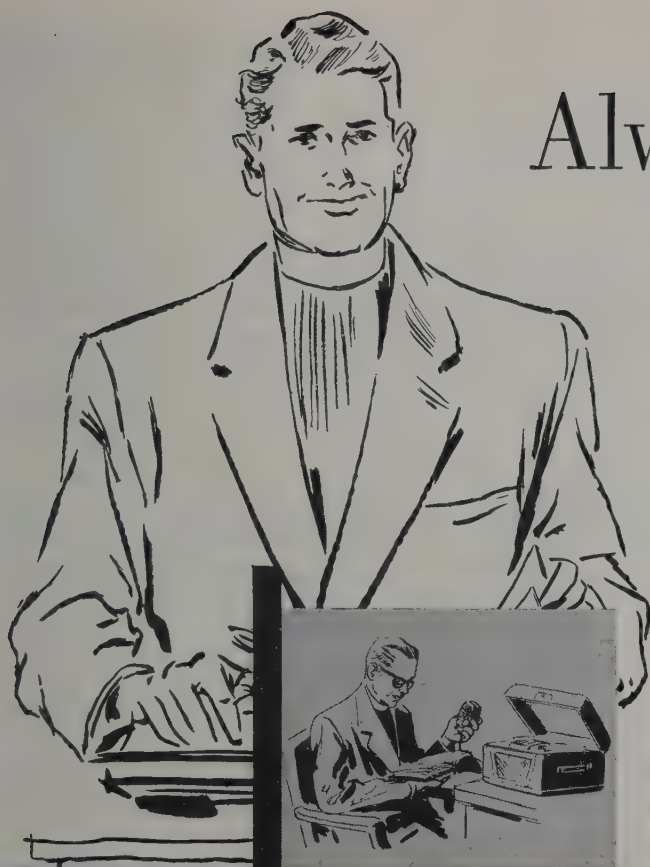
The farmer plants his field and when the crop grows up he harvests it. We planted rye seeds and now they have grown into grass. We will harvest the grass and eat it, so we can see how sweet it tastes. Farmers wait until the grass makes seeds and then they harvest the seeds and the millers make rye flour out of the seeds. We are going to eat the grass on bits of bread made of rye seeds, so you can taste them, too. (Cut the rye grass into small pieces with the scissors. Place a little on each piece of buttered bread. Have a plate for each row and ask the children each to take one and pass it on. Tell them not to eat the bread until each has a piece. Sing or say, "A Child's Thank You," printed above. Use the words "reap" and "harvest" and let all eat the "harvest.")

PRAYER OF THANKS for food.

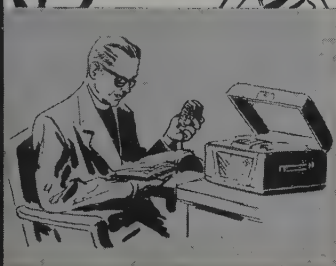
HYMN: "How Strong and Sweet My Father's Care"

BENEDICTION

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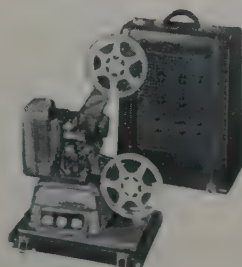


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Junior Department

by Mabel Brehm*

THEME FOR OCTOBER: *God's World and Ours*

For the Leader:

The autumn season suggests the theme for this month's services, with the exception of the first one. This service has been planned for use on World Communion Sunday, but may be adapted for a service of remembrance of friendships around the world at another time.

Wherever one lives this time of the year, there is usually an abundance of out-door reminders which may be used to make the worship center beautiful. Late flowers, colored leaves, branches of vividly colored bushes, gourds, all may be used to bring indoors some reminders of the beauty and bounty of God's world. Spatter-painted cloths and hangings made by the juniors will add to the attractiveness of the settings.

Hymns are from *Hymns for Junior Worship* and are also found in other junior hymnals. The listening music "We, Thy People Praise Thee," is from *Singing Worship*, by Thomas, Abingdon-Cokesbury Press.

1. God Speaks to Us Through Friendships

WORSHIP CENTER: Use a globe of the world, with a trio of candles curved around each side. Place it in front of a colored hanging.

LISTENING MUSIC: "We, Thy People, Praise Thee" (*Singing Worship*)

HYMN: "Let All the World in Every Corner Sing"

TALKS: "Christian Friends Around the World"

Leader: All around the world today, Christians are celebrating the communion service in remembrance of Jesus' last supper with his followers. A table in the church is covered with beautiful linen. Appointed people have lovingly prepared the bread and the wine. There will be quiet moments as ministers speaking in many languages ask the church members to think of Jesus and his disciples eating their last supper together. They will think of other Christians around the world who perform the same act and have the same loyalty to Jesus in their lives. Let us, too, think of friends around the world who are followers of Jesus.

(Instead of the Christian leaders remembered in the service following, the Leader may prefer to substitute paragraphs about missionaries or great leaders with whom the boys and girls are acquainted, or of whom they have heard through stories. If these paragraphs are used the juniors should give the ideas in their own words. As the junior concludes his paragraph, one of the candles may be lighted.)

*Writer and leadership education leader; supervisor of the Upper Junior Department, First Congregational Church, Des Plaines, Illinois.

First Junior: The Church of South India, which is made up of many different kinds of Protestants, will be observing the communion. Among them may be people who have learned to read because Dr. Frank Laubach has come to their country to teach people how to read and also how to teach their neighbors to read. Whole villages are changed when people can read directions for better ways to grow food and can study how to deepen their wells to provide more water and have better forms of sanitation. New ideas for better living come through books and magazines. Best of all, the people are able to read the story of Jesus and discover how following him makes them better persons. The churches throughout all India will be stronger because of Dr. Laubach's work.

Second Junior: In Europe, some of the people will be served the communion in churches which were injured by bombs but have now been repaired. They will be thankful for the freedom to worship as they wish, and they will remember people like Bishop Berggrav who helped keep that freedom for them in Norway when the government tried to dictate what the ministers should tell the people. Bishop Berggrav went to jail rather than obey evil officials. His courage helped the people keep steady and strong.

Third Junior: The communion will also be served to American soldiers in faraway countries. The chapels will be used for many different kinds of religious services, but the Protestant soldier will feel at home when he sees the same table as he found in his home church and a minister there to serve him.

Fourth Junior: In the country of Lebanon on this World Communion day, the church members will think proudly of a man who grew up among them and now serves the whole world. Mr. Charles Malik, their delegate to the United Nations, grew up in a missionary school in their country. He is listened to with respect by Christians all over the world, as well as by great statesmen. He reminds all of them how important it is for the countries of the world to follow the best Christian teachings as they make decisions that affect people no matter where they live. He thinks of all people as God's children, and remembers the needs of the poorest countries as well as the strong.

Fifth Junior: Some of the largest Christian churches in the world belong to the native people of Africa. At one of them you will surely find Mina Soga, the African princess who was such a good school teacher. At the end of one year of work with her, the boys and girls had done so well that the whole class was allowed to skip a grade. Mina Soga teaches about the Christian faith, too, not only to boys and girls but to the men and women of Africa, who proudly sent her to be their delegate at a famous world meeting of church people in India.

Sixth Junior: We are a part of the world church, too. The Protestant churches in America will be united in remembering Jesus today. Different churches

remember him in different ways, but all look to him as the head of their church, the founder of their faith. We, too, remember him in love and devotion. We are grateful for followers who are famous, and for the every day members of the church who try each day to live by his teachings. We will seek to grow in usefulness and service ourselves.

Leader: One of the New Testament stories of the last supper reminds us that when Jesus went out from the supper with his disciples, he spoke to them of one of the ways people would recognize his followers.

SCRIPTURE (to be read by a Junior):
John 13:34,35

HYMN: "O Master of the Loving Heart"

PRAYER: O God, our Father, we understand thy love for all of us better when we ourselves take part in loving others. Today, we feel close to followers of Jesus around the world. We are glad that we are a part of the church around the world. Let us not forget one another or thee. In Jesus' name, Amen.

OFFERING SERVICE: (to be used throughout the month)

Leader:

For peaceful homes and healthful days,

For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

(CHRISTOPHER WORDSWORTH)

Offering Music

Responsive Hymn After Offering: "All That's Good and Great and True," first verse only.

2. Let us Care for God's World

WORSHIP CENTER: Use some of the autumn foliage or late, bright flowers with colored leaves around the base of the vase.

OPENING MUSIC: "We, Thy People Praise Thee"

CALL TO WORSHIP

Leader:

O Lord, how manifold are thy works!
In wisdom hast thou made them all.
Bless the Lord, O my soul!
O Lord my God, thou art very great!
Who makest the clouds thy chariots,
Who ridest on the wings of the wind,
Who makest the winds thy messengers,
fire and flame thy ministers.

Response:

May the glory of the Lord endure forever,
May the Lord rejoice in his works . . .
I will sing to the Lord as long as I live
I will sing praise to my God while I have being.

(Selected portions of Psalm 104, RSV)

HYMN: "Let Us With a Gladsome Mind"

STORY: "Saving a View"

It was a mild October Sunday, and while the Warren family were driving home from church, Mother suggested a picnic at the Point.

"It'll be about our last chance," said Paul. "Let's make it a good one."

Paul's small sister Cindy agreed, and when they were assigned the task of filling the back of the car with firewood they went at it with a will. Mother expertly mixed hamburger patties, and Dad, under her direction, assembled pans, silver, fat, salt and pepper shakers. He filled a thermos jug with milk. Last of all he carefully packed the chocolate cake Mother had made the day before.

"Bet there isn't a prettier place in the world than High Point," boasted Paul as the family got into the Sunday procession of cars and then turned off to climb the long hill to the Point overlooking the wide river valley.

"Nor a nicer time of the year," said Cindy, sniffing the warm, smoky air. "This is God's good world."

The family smiled at this expression of Cindy's which she used whenever she was happy.

"I hope no one has taken our first-choice spot," Dad commented as he wound around the last turn in the hill. From their favorite spot they would be able to look out over the deep valley. Along the far hillside there would be banks of oak trees, red tinged in their autumn dress. In the very bottom of the valley would be the river, looking like a little creek. Other parts of the park were attractive but the

Warrens thought the view was best from here.

"No, there's no one else," said Mother, as the car pulled up beside the outdoor fire place. "We're just in time," she added, for other cars were coming close behind them. Then she uttered a cry of dismay. As the others prepared to get out of the car, they cried out, too.

Their lovely picnic spot looked like a garbage dump! Someone had eaten breakfast here and had departed leaving the leftovers on the table. There were messy paper plates with scraps of egg and bacon. The nearby trash baskets and garbage cans had been ignored. The wind had scattered leftover food and paper all over the ground. It was a mess!

The Warrens did not get out. "Looks like all the dirty people in town ate here," wailed Cindy.

"Shall we look for another spot?" asked

Dad.

"I'm afraid all the stoves will be taken by now," said mother. "Raw hamburgers wouldn't taste very good," she tried to joke, but no one laughed. "Of course, we could clean it up." She looked questioningly at the others.

Cindy and Paul looked at the mess without enthusiasm. They sat back in the car looking and feeling very unhappy.

Then Dad got out of the car. "Oh, sure we can. Let's each take a job. We can be done in no time. I'm ready to start."

"I have a piece of old tablecloth along," said Mother. "If someone will fill the coffee pot at the pump, I'll pour water over the cloth and use it to get the table clean." Paul and Cindy still sat. Then Paul opened the door.

"I'll get it, Mother."

"Could I pick up the garbage and the papers with a stick?" asked Cindy, looking

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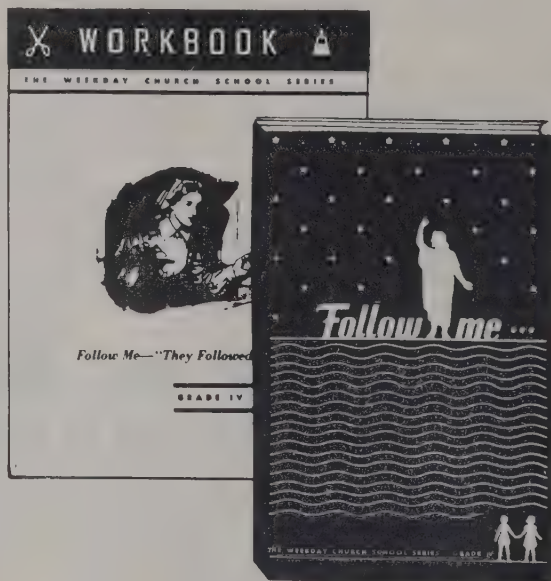
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at them distastefully.

Father nodded. "Just like a park caretaker," he said, and whistled as he started trimming a dead stick from one of the trees. "Here," he said, "I'll make one for each of us. We'll use one of our paper bags to put the junk in. In no time at all, we'll have a clean dining room. And Cindy, I'll appoint you Careful Fire Tender to burn the papers."

All began bustling. Soon the picnic spot was spic and span, and Mother started the hamburgers. The food was spread on the table, and the family sat down to eat.

They looked around with a satisfied feeling. Now they could look beyond to the beautiful view. It had been there all the time, but they had nearly allowed careless people to mar it. It seemed like "God's good world" again. They all joined their hands together and bowed their heads for their grace that they always said together.

PRAYER: Help us, O God, to share the responsibility for keeping thy world beautiful and bright and clean. We would think not only of our own good times, but of the other people who will come after us. May the beauty of thy world—thine and ours—give us pride for our share, and gratitude for all thou dost give unto us. Amen.

OFFERING SERVICE

HYMN: "For the Beauty of the Earth"

3. We Live by God's Laws

WORSHIP CENTER: Flowers or leaves of the season may be used.

MUSICAL CALL TO WORSHIP: First lines of "We, Thy People, Praise Thee"

LEADER:

The branches in my orchard
Hang low with ripened fruit;
Across the fields the golden grain
Bends before the wind;
From the maple tree
Scarlet leaves fall to the earth;
The ripe seeds rattle in their pods;

Everywhere I look
I see signs of autumn
And of Thy Wonders, O God.¹

HYMN: "We Plough the Fields and Scatter"

STORY: "Gift of the Frost"

It was a clear, starry night. The air was so still the stars seemed to snap. All day Mr. Vance and the other farmers had been hauling in their perishable crops. Others covered vegetables and flowers to protect them.

"There'll be a heavy frost tonight," Mr. Vance said as he came in the house after dinner.

"Connie, you had better cut your chrysanthemums tonight," said Mrs. Vance to her daughter. Connie nodded, then her head dropped back over her new magazine. This was the second episode of a good new serial and she didn't want to miss a word. Bedtime came, and Connie had gotten in between the warm covers before she thought of the chrysanthemums again.

"They'll be all right," she thought lazily. "It's too early in the fall for a really hard frost, anyway."

In the morning the white frost sparkled on house and barn tops. The bright sun quickly turned this into moisture, except

¹From *Thoughts of God For Boys and Girls*, page 28, Vol. 11, No. 3. Used by permission Connecticut Council of Churches, 210 Pearl St. Hartford 3, Conn.

where its rays did not penetrate. Pools of white stood in shady places. Some of the late flowers looked like lovely waxen images. When the sun reached them their leaves and flowers would turn black.

Connie Vance stared at her mother's garden with somber eyes. The big white chrysanthemums were to go to the fall festival at school. Now the flowers were gone, and she had nothing to share.

"Horrid frost!" Connie looked with distaste at the white pools.

Connie's feet lagged as she walked along the road in the crisp morning air. She hated to meet Gene and Jenny, her twin friends who joined her each morning just before they reached Chestnut Hill. They would not have forgotten, she was sure. Besides, they were planning to bring some baby rabbits, and that was something you wouldn't have neglected.

"Hi, Connie!" She heard them call as they rushed out of their barn and down the lane to the road. "Hey, look at Bugs and Bunny! They look as if they really liked going to school."

Connie could not help laughing at the cute rabbits. The twins had tied pink and blue ribbons on their ears. Their noses twinkled in busy exploration of the box in which they were housed for the show.

The twins did not notice Connie's empty hands for a little while. Then they both spoke at once. "Where are your chrysanthemums, Connie?"

"I forgot to bring them in last night."

"Oh, that's too bad." The twins were sober at once. They knew how Connie had watched over these special chrysanthemums all during the fall hoping they would bloom at just the right time. The large, fluffy balls were grown by only a few families.

"I hate this old frost," burst out Connie. "Why did it have to freeze so early, anyway! It just spoils everything."

The twins were quiet with sympathy. The three hardly noticed when they reached the foot of Chestnut Hill. This long, slow winding slope curved around a ledge of rock. The county had talked of straightening the curve to make a better view for driving, but boys and girls had loved Chestnut Hill for many generations, in the summer for its shady ascent, and in winter for its possibilities for tobogganing.

Usually the three friends took a running start and ran lightly until the hill slowed them down. Often they dropped under the shade of the big chestnut tree that was just around the curve for a rest. This morning they climbed soberly.

Jenny was the first to look up as they rounded the curve. She stood stock still, and exclaimed "Oh! Look!"

The others looked then, too, and for a moment stood there in admiration of the scene before them. The large chestnut tree cast a pattern on the grass beyond. The sun had cleared all of the frost except for that in the shade cast by the trunk of the tree. And underneath the tree was a treasure! Only last week they had taken large sticks and tried to knock down the prickly chestnut burs so they could get at the delicious nuts inside. But no one had been successful. Now, the frost had wrought its magic, a magic that man could never create himself. Under the tree were hundreds of burs. The frost had burst the tough burs wide open, and the shiny, polished brown chestnuts lay in clusters, temptingly offering themselves to those who passed by.

"Hey, Connie," yelled Gene, "here's your festival gift! We'll fill our pockets

with chestnuts, and put them in a bowl when we get to school. Everyone will like fresh chestnuts. And look how handsome they are!"

"Oh, how lucky!" Connie breathed. "It's a gift everyone will like. See if you can get one of the burs filled with chestnuts, Gene. They are so pretty."

As Jenny hurried to pick up as many as her jacket pockets would hold, she looked up at Connie. "Connie, you were cross about the frost. But look what it did for us. Everything in the world seems to be planned for some good, even the hard frost."

SCRIPTURE READING: Genesis 8:22

PRAYER: Thy laws are great and good, O

God. If we abide by them, there will be fullness of life and richness of growth.

We seek to follow these laws. Help us, as thou dost help all thy people when we call on thee. Amen.

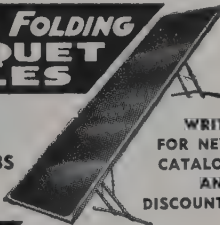
HYMN: "Let Us With a Gladsome Mind"

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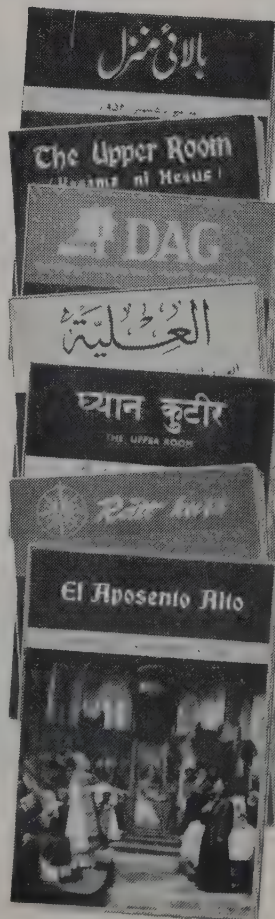


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4. God's World is Full of Richness and Beauty

WORSHIP CENTER: Colorful autumn gourds may be piled upon the worship center. They may be put in a copper bowl for more color.

CALL TO WORSHIP: "We, Thy People Praise Thee"

SING one, or at the most two, verses of some of the autumn hymns. These may include "We Plough the Fields and Scatter," "Let Us With a Gladsome Mind," "Come Ye Thankful People, Come."

SCRIPTURE: Let the following scripture be

read by a group of juniors. Leviticus 26:4; James 5:7; Psalms 85:12; Genesis 8:22; Psalms 67:5,6.

LEADER will call for a sharing of experiences: What are some of the wonders of the earth which they have noticed and enjoyed this autumn? As these are given, the leader will write them on chalkboard or paper. When several have been listed, let them be used as a litany with the following response being made after each line:

"For these, the wonders of thy earth in autumn, we thank thee, God, our Lord."

CLOSING HYMN: "Praise to God, Immortal Praise"

only that, she takes the trouble to send a heart-warming message of greeting and best wishes, in case she cannot go herself. She counts her membership in the church universal a very precious thing, and means to bear her full share of responsibility and encouragement with all other Christians in the world.

You see, she is very grateful that over a hundred years ago some Methodist friends took in earnest Jesus' last commission, to go into all the world and teach all people the good news of God's love for his children everywhere. Before that the Friendly Islands hadn't always lived up to their name. Since then, however, they have been working overtime at it to make up, getting as good an education as possible to apply to Christian living and co-operation.

One of the things you can be sure the people of the Friendly Islands, from their queen on down, have been doing today, is following the wishes of Jesus when he said to his disciples on that last night he was with them in Jerusalem, "This do, in remembrance of me."

So when the sun rose this morning, west of the international date line, all the Christians—living not only on the Tongas, but on many other islands in the Pacific, all the way to Australia, the Philippines, Japan, across China, India, Africa and Europe—prepared their hearts and minds to show their friendship for Jesus and each other, by breaking bread together, as he asked them to do, in remembrance of him and their promise to carry on his work in the world.

Now the sun has traveled away over here, to the Americas, and in all of our churches, those who love the Master and desire to try harder than ever to be his good followers, will be holding this World-Wide Communion service. Can you imagine what they might look like, if they were all gathered together in one place, as his first friends were in the long ago? Can you picture the way some would be dressed? How large or small they might be? The color of their skin, hair, and eyes?

Let's all bow our heads quietly for a moment, and think about one particular person, a Christian brother or sister living in some other land, who might be united with us today, because of our common friendship with Jesus.

PRAYER: (For these friends, expressing the hope that we may come to know some of them by writing letters, or by meeting them at some Christian gathering in the future.)

SCRIPTURE: Long ago a poet wrote words which we have in our Bible, in the book of Psalms. Let us turn to Psalm 107: 1-3, and read responsively.

Leader: Oh, give thanks unto the Lord, for he is good.

Group: For his lovingkindness endureth forever.

Leader: Let the redeemed of the Lord say so . . . whom he hath gathered out of the lands.

All: From the east and from the west, from the north and from the south.

HYMN: "In Christ there is no East or West"

OFFERING: (For sending gifts of books, clothing, or toys to some group of far-off friends.)

HYMN: "Jesus Shall Reign"

Before singing, tell something of the hymn. It is based on words from Psalm

Junior High Department

by Charlotte C. Jones*

THEME FOR OCTOBER: *One Fellowship*

For the Leader:

The general thought for the year's worship centers about "One World, One Family," with the aim to teach and practise Christian living.

Special features for the services might include prayers from various classes, memorized Scripture, dramatizations, favorite hymns, Psalms or poems, choric readings or anthems by the choir, special group projects with offerings, worship centers especially arranged, posters for the bulletin board or screens, or class reviews of work.

Since music forms such an important part of worship, it should be chosen carefully,—to set a mood of reverence, uplift and resolve, as well as to interpret religious ideas, as in hymns which reflect spiritual experiences throughout the ages. Such books as *The Gospel in Hymns*, by Albert E. Bailey, Charles Scribner's Sons, or *Lyric Religion*, by H. Augustine Smith, The Century Co., should be in your workers' library.

All hymns suggested will be found in *The Hymnal for Youth*, Westminster Press, and *The New Hymnal for American Youth*, Fleming H. Revell Co.

Worship centers for October might be arranged with a central cross, silhouetted against a globe and flanked by candles, to represent the cross lighting up the world, with a Bible open to the story of the Last Supper. This may be varied by adding flowers or sprays of autumn leaves.

1. In Remembrance

PRELUDE: Unless you can find some particular piece of classical music which fits in with the mood of the worship, it might be well each Sunday to play over softly the opening hymn, in order that the tune may be more familiar when it is sung. For example, in this service you might like to use "Jesus Shall Reign,"

or, if you group is already familiar with this tune, play "Fairest Lord Jesus," which gives a general thought of the service, and will be used later.

TALK: "The Other Queen at the Coronation"

When Queen Elizabeth II of England was crowned last June, she had a royal visitor from the other side of the world. It was Queen Salote of the two hundred Tonga, or "Friendly," Islands in the Pacific, fourteen hundred miles south of the Equator. She wore red robes woven from the beaten bark of the hibiscus tree, and a beautifully draped headdress with its two feathers standing upright and adding no little to her regal height of six feet three inches.

Queen Salote, which is as near as Tongans can come to pronouncing Charlotte, was named for the wife of George III of England, who was ruling when Captain Cook discovered and named the Friendly Islands, over one hundred and seventy-five years ago. At the beginning of this century, her father voluntarily accepted British protection and today the islands form the only remaining independent monarchy in the Pacific, as well as the only self-governing kingdom in the British Commonwealth. It has its own parliament, council, laws, language, even stamps and money. There is no unemployment, poverty, not even any lack of ability to read and write there. Education and health service are free. That speaks pretty well for Salote, who has been ruling for thirty-five years, as her ancestors did before her, for one thousand years.

Now when Salote went to Elizabeth's coronation, she quickly won the hearts of all who met or saw her,—rain-soaked, weary crowds in the streets, as well as the great lords and ladies at Westminster Abbey. Even the English Queen Mother herself fell under her spell. For the smiling brown face seemed always to beam with goodwill and graciousness.

There is a reason for this. Queen Salote has a heart large enough to match her stature,—bigger, even. For she is a devoted follower of the way of the Christ, a joyous Christian world citizen. Whenever there is a gathering of Christian leaders and workers, anywhere on earth, Queen Salote is sure to know all about it. Not

*Junior high worker, writer, wife of pastor of The Claremont Community Church (Congregational), Claremont, California.

72:7,8,11,13, ending, "All nations shall serve him," with the thought that Christ can bring a world-wide unity, working for the good will, welfare, and happiness of all peoples.

One Sunday, nearly a hundred years ago, the King of the Tongas gathered his people about him and read a new charter, proclaiming that their islands would henceforth be known as a Christian nation. At the end of the proclamation, the crowd of natives burst forth in a glad hymn of praise which they had learned from Christian teachers. It was this very hymn we are about to sing, "Jesus Shall Reign."

(This may be used with the "Meditation and Prayer," p. 293, in *The New Hymnal for American Youth*, as follows: Leader reads paragraph 1, all sing stanza 1; read paragraph 3, sing stanza 2; paragraph 4, stanza 3; paragraph 2, stanza 4; all read paragraph 5 in closing.)

2. One World

PRELUDE: "O Worship the King"

CALL TO WORSHIP: Praise the Lord, all ye his people; enter into his house with thanksgiving, and into his temple with praise.

LEADER: We shall begin our praise this morning by singing "O Worship the King." After each stanza we shall pause to recall some of the words of Psalm 104, which tells us about the wonders of God's creation. (Sing stanza 1.)

SCRIPTURE:

Bless the Lord, O my soul!

The earth is filled with the fruit of his works:

Yonder is the sea, great and wide

Wherein are things creeping innumerable,

Both small and great beasts.

There also go the ships.

(Sing stanza 2.)

TALK: "There Go the Ships"

Before we continue with our reading of this Psalm of praise and the singing of the hymn, let us stop a moment to consider what it must have been like in those ancient days when people did not know much about the sea and were afraid to venture far out upon it, with their small ships which were tossed about like so many shells.

This week we celebrate Columbus Day, in memory of one brave man who had an idea about the sea that was different and who dared to try it out. He had decided that the earth was round, and that by sailing west he could finally come to a country which it took travelers by land a long time to reach, when they journeyed eastward. So, in spite of the fears of his crew, who had never before been so far from sight of land and who were terrified at the thought of huge sea serpents which might swallow them up at any moment, as they thought, he went on and on.

(Since this is Laymen's Sunday in some churches, why not let a class of boys take part in telling or acting out the story of Columbus, each portraying his favorite incident? Others may read a poem about Columbus, as the familiar "Sail on," on p. 333 of *The New Hymnal for American Youth*.)

And so Columbus gave us one world, in a sense, by forging a link between the two hemispheres and opening up a new continent, to which other adventurers were

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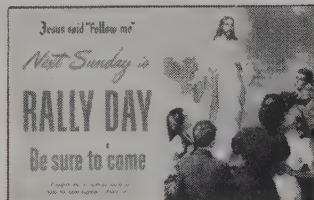
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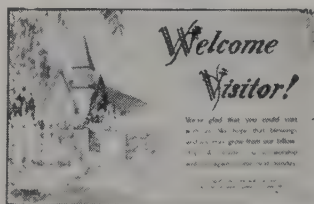
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to come in the days ahead. With these pioneers and pilgrims came the knowledge of the Old World; with them came also the Bible with its good news about Jesus. Then again from the New World went this same story, still westward, to the islands of the Pacific and to the countries of the eastern hemisphere once more.

There is a verse in the Bible which says that the islands shall wait for God's law. And wait they do, until some courageous adventurer, pressing onward in the name and spirit of the Christ, brings to them the greatest law of all, the law of love, which Jesus told his friends was hidden in the heart of God, and even in their own if they would but put it to use.

OFFERING:

Let us remember this law of love, which God has given us that we might live more happily together as his big family here upon earth. And as we receive our offering, let us each be thinking of some way in which we can put this law to work.

(It may be that part of the offering will be used to buy and send Bibles to children far away, bringing to them new freedom from fear and new courage as they hear the stories of God's love for all members of his family everywhere.)

RESPONSE: "All Things Come of Thee, O Lord"

LEADER: So let us close our worship by singing the last two stanzas of "O Worship the King," pausing between them to read again from the ancient poem in Psalm 104, about the good gifts of God to his world.

HYMN: "O Worship the King" (stanza 3)

SCRIPTURE:

He sendeth forth springs into the valleys;
They give drink to every beast of the field.
The trees of the Lord are filled with moisture,
There the birds make their nests;
They sing among the branches.

(Sing stanza 4.)

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.

Bless the Lord, O my soul!
And all that is within me, bless his holy name. Amen.

(Try having your choir read these lines, as a speaking chorus or let different groups read them antiphonally.)

3. World Order

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Psalm 103:1,2 (Choir may chant this.)

HYMN: "God of Our Fathers, Whose Almighty Hand" (Stanzas 1 and 2, adding Amen, since this is an invocation.)

TALK: "Order in the World"

This is World Order Sunday. That sounds like a very big order,—getting peace and cooperation into the whole world, with all its many peoples each speaking a different language, having different customs and rules of living. How could anyone hope to have order under such conditions?

This morning, we are going to hear about some of the things which have helped to bring order into the world. (Some may tell about different organizations of the United Nations, working toward this end.)

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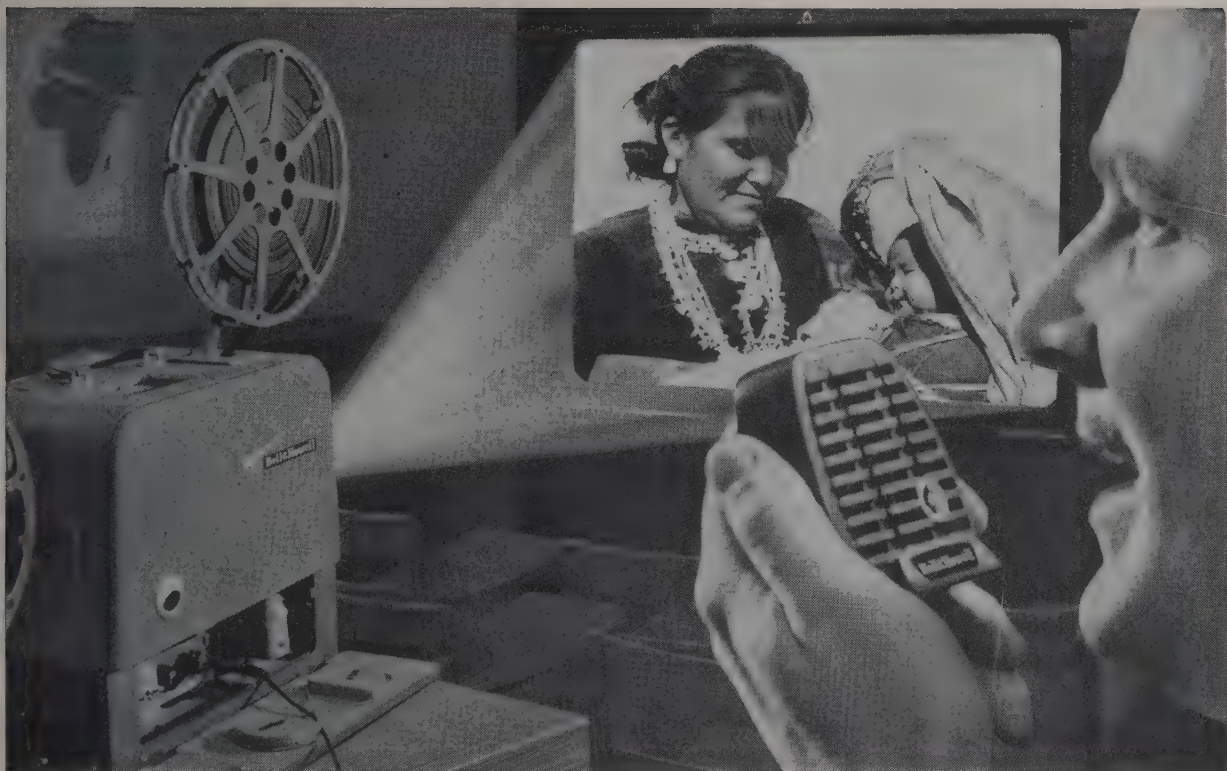
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1. There is the ICAO, for instance (International Council of Airplane Organizations) to make world flying safer, with uniform provisions and weather reports.

2. There is WHO (World Health Organization) which insisted that fevers in South Africa, for example, must be stamped out, because the world now stops at even isolated places, and diseases are carried to every other part of the globe. (During another epidemic in Cairo, involving thousands of cases, the U.N. collected serum from other countries and flew tons into Cairo until the disease was wiped out.)

3. There is IRO (International Refugee Organization). D.P.'s are nobody's problem, so the U.N. took them on. After World War I there were 5,000 refugees from the Turks alone. In Vladivostok homeless children were left to roam the streets and became wild from hunger and lack of care as they foraged, hunting in gutters for food, running about in packs, like dogs.

These organizations, which replace grief, ignorance and superstition with practical Christian understanding and help, are corner stones in building a better world,—one of law and order, and peace.

(Have somebody tell about the World Council of Churches, which puts moral and spiritual foundations under the U.N. Another may tell of the work of Frank Laubach, who has taught illiterates all over the world to read in their own language and has furnished them reading material so that when they learn to read, their books tell them how to work and live better. Get his *Silent Billions Speak* from the church or public library.)

Of course you will mention the growth of CARE, the post-war Cooperative for American Remittances to Europe, which now sends packages to *Everywhere*. The present emphasis is on self-help, by sending all kinds of tools, health kits, and farm or resettlers' equipment, as well as the original food, blankets, or clothing.)

Close with the last two stanzas of "God of Our Fathers," reminding the boys and girls that the work of the U. N. includes practical measures of international cooperation, as well as attempts to stop wars. (See stanza 3.) Make plans for helping some part of this world work, by setting up study and project committees, with representatives from each class.

4. New Ideas for Old (Reformation Sunday)

CALL TO WORSHIP: O come, let us sing unto the Lord; for the Lord is good and his lovingkindness endureth forever.

HYMN: "This is My Father's World"

TALK: "An Adventurer in Ideas" (If some of the group have seen the current motion picture "Martin Luther" they may be able to tell the story of his life instead of using the following material.)

Repeat as a prayer, "Father, let us ne'er forget that tho' the wrong seems oft so strong, Thou art the ruler yet, and make our hearts glad that we may bring joy to others because of this knowledge. Amen."

Today we have another special Sunday, in honor of what is called the "Reformation." If you were to go to the beautiful city of Geneva, you would see a very famous monument showing the Reformers, those men who brought newer and better ideas of religion to the people of their day. One of them, Martin Luther, lived over four hundred years ago in Germany. He had been trained as a priest, but the more

he thought about some of the customs and ideas of the time, the more he was sure they could be changed for better ones. He read in the Bible, "the just shall live by faith," and decided to make that his guide.

Now of course most people do not care too much for change; some because they think honestly the old ways are best, and others because they are too lazy to do anything about conditions. It may also be that a few profit by the way things are going. It was just the same in Luther's day as now. Only a few of the customs were different. For example, it was the rule to call people who did not agree with the heads of the state or church *heretics*, and even to burn them.

So it is not surprising to read that Martin Luther found himself in a pretty serious fix. His friends warned him not to appear before the council to try to explain his ideas. But Martin was not the one to run away.

"I am going," he said, "if there are as many devils there as tiles on the roofs!"

(Describe the trial before the Pope's representative at Worms, his refusal to take back what he had written in the books piled before him; how he fought with the temptation to run away that night as he thought of the huge pile of fagots and saw himself tied to a stake in their midst; and how he finally went back

the next day to utter his famous heroic ultimatum: "I refuse to take back a single syllable, since it is not right to act against conscience. Here I stand: I cannot do otherwise. May God help me!")

Although the Emperor declared him an outcast to be seized by any on his way home, Martin walked out boldly, and straight into an ambush. A masked band took him prisoner. He was led to a lonely mountain fortress, where the owner appeared before him in the hall. To Martin's great surprise, and to the everlasting gratitude of many since then, the knight of the castle proved to be none other than a good friend who had kidnapped him in order to protect him from his enemies.

In this castle, the famous Wartburg, Martin Luther translated the Bible from Hebrew and Greek into German, that his people might read it in their own language and know how to live better. He also wrote stirring hymns for them, so that soon all Germany and other European countries were singing their new faith.

(Read and sing "A Mighty Fortress is Our God." Note reference to the "Prince of Darkness," and a world filled with devils. Explain these beliefs of the time. Connect with Hallowe'en customs, and plan for new ideas of keeping the day so that joy may come to many, with a special party for some other group.)

Senior High and Young People's Departments

by Francis F. Fisher*

THEME FOR OCTOBER: *My Job in the Kingdom of God*

To the Leader:

Many of Jesus' parables were told to demonstrate some aspect of the Kingdom of God. This month we shall try to relate some of these to the experience of young people. Your responsibility is to interpret these phases so that they may seem real to your group. Where opportunities for re-dedication or consecration are given, you can do much to make the atmosphere effective so that the moment will be meaningful. Insofar as possible, have several group members participate throughout the services.

1. Through World Fellowship

(Appropriate for World Communion Sunday, October 4)

WORSHIP CENTER: A silver chalice or covered communion set.

PRELUDE: "Bread of the World, in Mercy Broken"

OPENING MEDITATION:

Be gentle

When you touch bread.

Let it not lie

Uncared for—unwanted.

*New York City.

So often bread
Is taken for granted.

There is so much beauty
In bread—
Beauty of sun and soil,
Beauty of patient toil.
Winds and rains have caressed it,
Christ often blessed it.
Be gentle
When you touch bread.

—Author unknown

HYMN: "Break Thou the Bread of Life"

ANTIPHONAL SCRIPTURE: Luke 22:14-20 or I Cor. 11:23-29 (This is to be given by two readers. The first reads the explanatory parts and the second reads the words of Jesus. Second reader may be hidden behind a screen.)

SPECIAL MUSIC: "Let Us Break Bread Together" *Spiritual*

POEM: "Beneath the Forms of Outward Rite"

Beneath the forms of outward rite
Thy supper, Lord, is spread
In every quiet upper room
Where fainting souls are fed.

¹This spiritual, as sung by Rosa Page Welch, is on a record available from the Christian Board of Publication, 2700 Pine Blvd., St. Louis, 3, Missouri, or 222 Downey Ave., Indianapolis 7, Indiana.

The bread is always consecrate
Which men divide with men;
And every act of brotherhood
Repeats Thy feast again.

The blessed cup is only passed
True memory of Thee,
When life anew pours out its wine
With rich sufficiency.

O Master, through these symbols shared,
Thine own dear self impart,
That in our daily life may flame
The Passion of Thy heart.

—JAMES A. BLAISDELL

MEDITATION: "Thy Supper, Lord, Is Spread"

This poem suggests a different view of the Lord's Supper when the author says, "And every act of brotherhood repeats Thy feast again." Truly, as men and women of the world are drawn closer together in serving one another, we are reminded of the Lord's Supper and its meaning.

In the same way, each time we participate in the observance, its meaning may become more clear to us. No matter what differences there may be in belief, interpretation, ritual or form of worship, practically every Christian group can unite in this fellowship of communion. On this Sunday, when Christian people around the world join in observing this commemoration of the Lord's death, we may realize better than at any other time our kinship as Christians throughout the world.

Today, Christian folk in our own country will be partaking of communion in beautiful cathedrals and in crude meeting houses. In military bases around the world, service men and women will join in the observance. They may be on a hillside or in a makeshift chapel. Others will commune with their Lord on shipboard, in hospital beds or as they are shut in their own homes. In the midst of the jungle in Africa or India and in an Eskimo hut in the frozen northland, missionaries of the gospel will be breaking bread with their converts. In every corner of the globe, Jesus' death will be remembered and his followers will again hear his words, "This do in remembrance of me."

This day's impact is tremendous. Think of the meaning of having millions of Christians of every church, every race, every belief and on every continent participating in this same observance! Each of us can be made to feel that Christianity is not just something in his own life, his own church or his own community. It is living and vital in the lives of countless followers of Christ throughout the world. Truly our Christian world fellowship is a thrilling thing to contemplate. This is the first step in bringing about the Kingdom of God on earth.

HYMN OF FELLOWSHIP: "Blest Be the Tie that Binds"

THE LORD'S SUPPER may be observed at this point in a special youth communion service if desired. Otherwise this worship service will serve as an effective preparation for the church service observance.

PRAYER OF DEDICATION: Father of all, in this quiet moment wilt thou look upon each of us in this room. We pray that as we confess our individual needs, thou wilt hear and help us supply those needs. Make us conscious of the countless Christians who have gone before us and the millions who this day unite with

us in this observance. Guide us not only this day but throughout the coming week that we may truly sense thy presence with us. In Jesus' name we pray, Amen.

CHORAL BENEDICTION: "The Lord Bless You and Keep You"—Lutkin

2. Through World Evangelism

WORSHIP CENTER: A globe of the world with an open Bible beside it.

PRELUDE: "O Zion Haste, Thy Mission High Fulfilling"

CALL TO WORSHIP: Matthew 11:28-30

INVOCATION: O God, author of eternal light, lead us in our worshipping this day; that our lips may praise thee, our lives may bless thee, and our meditations may glorify thee; through Christ our Lord, Amen.

HYMN: "Eternal God, Whose Power Upholds" or "I Love to Tell the Story"

SCRIPTURE: Matthew 28:19, 20

LEADER: Realizing the world fellowship which we have as Christians is not enough. In order that we may help establish the Kingdom of God, someone must go out to seek and to save those who are lost, even though it may be in the dark corners of the earth. Let us listen to the story of one young couple who have really taken this command of Jesus' to heart.

STORY:

MODERN PIONEERS²

Two years ago a young couple, after finishing divinity school, answered the call of Christ and went to Alaska to establish one of the most unusual ministries you can imagine.

Rev. and Mrs. Norman Smith and their three children began their missionary work on the gospel boat *Evangel*. Throughout the summer they traveled the stormy wa-

²Adapted from *Missions Magazine*, April, 1953—"Tidings from the Fields," page 43.



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ters of the Gulf of Alaska, living on the boat and ministering to the various fishing villages and canneries which are without regular church services. The native or white fishermen came aboard for services whenever the *Evangel* put into dock. Music, Bible study and fellowship were the order of the day.

At the various canneries opportunity was given for preaching and personal witness. Vacation schools were carried on in three villages, remote places were visited with house-to-house calling, and special services were held on the boat. When the crowd was too large they gathered on the dock and services were broadcast over the boat's loudspeaker.

Severe weather, however, prohibits the operation of the boat in the winter, so the Smiths anchored the boat offshore and settled in the little fishing village of Larsen Bay. They secured a small tar-paper shack much like the ones seen in Shanty Town. At first glance the shack looked almost unlivable. Wooden boxes and crates were the only furniture available. A small room for use as a chapel was also secured. The Smiths now had the problem of making their "home" livable and the chapel suitable for worship. But perhaps you may get a better picture by hearing a few leaves from the diary of Mrs. Smith as she tells of the first few days in their new location.

(The following should be read by a girl.)

October 2. A day of contrasts—rain, sun, and frequent rainbows. We started unloading the boat. A storm came up unexpectedly tonight, so we moved ashore quickly. A difficult trip to the *Evangel* for sleeping bags and to tie it more securely to the fishing boat that is anchored in the bay. Some of the ingredients for our improvised hot-cakes supper were borrowed from the neighbors.

October 5. Eighteen attended Sunday school and church and fifteen the evening service today. Attendance and spirit encouraging.

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October 13. We are concerned, Diary, that there is still no school teacher. I began teaching our three children a school course. Norman worked in the back room of the chapel making shelves for his library. This room will serve as Sunday school room for the younger children, kitchen for any social affairs and as Norman's study.

October 14. The neighbors requested that their children join my school. I am now teaching first, third, fourth, sixth and seventh grades with all the old textbooks and workbooks we can assemble from our own supplies and what the neighbors could contribute. I am trying to cover the basic subjects for each grade. It is a busy time, for our unfinished kitchen is the main school room, and all breakfast clean-up and main housework must be finished before school. Lunch must be prepared, served, and dishes done in the 12 to 1 hour.

October 15. Our twelfth wedding anniversary. I taught school. After school we enjoyed a walk through the village and visited remote neighbors. Sixteen attended prayer meeting tonight, and much interest was shown.

October 16. I conducted school while Norman did a three weeks' wash by hand in the back room of the chapel. No electricity yet.

LEADER: And so we could go on. The hardships which this young family has faced have been almost unbelievable. Yet they have accepted them in true missionary style, thankful for this opportunity to witness in this unique way. This is the spirit which is needed if the message of Christ's salvation is to be spread throughout the world.

GUIDED PRAYER:

Let us pray. Mindful of the hardships and sacrifices faced by missionaries, let us pray for all who are serving in home and foreign fields. (Pause)

Let us pray for the work which is being done in all fields of missionary endeavor. (Pause)

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Let us think of the need for sending and maintaining missionaries, and pray that we may do our part to help expand this service through increased giving. (Pause)

Let us think of the need for additional mission workers, and pray that they may come forth; perhaps there may be one from this group; perhaps that one might even be you. (Pause) Amen.

CLOSING HYMN: "Christ for the World We Sing"

BENEDICTION: Numbers 6:24-26

3. Through a Christian World Order

(Appropriate for World Order Sunday, October 18)

WORSHIP CENTER: Replica or picture of the United Nations buildings or a globe of the world

PRELUDE: "Turn Back, O Man" (Hymn tune, *Old 124th*)

HYMN: "We Would Be Building"

INVOCATION

POEM:

WRITTEN 1811

Jesus said, "Wouldst thou love one who never died

For thee, or ever die for one who had not died for thee?

And if God dieth not for Man and giveth not Himself

Eternally for Man, Man could not exist; for Man is Love

As God is Love: every kindness to another is a little death

In the Divine Image, nor can Man exist but by Brotherhood."

He who would see the Divinity must see Him in His Children.

One first, in friendship and in love; then a Divine Family, and in the midst

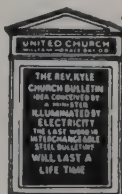
Jesus will appear; and so he who wishes to see a Vision, a perfect Whole

Must see it in its Minute Particulars.

—WILLIAM BLAKE

MUSICAL INTERPRETATION: (by three young people) "Beginning Here"

First Speaker: Building a Christian world order is an ideal which seems far from any contribution which we as individuals might make. Yet let's look at the first community of Christians at Jerusalem. They were a small band, but as the message of the Prince of Peace spread, a tremendous advance from this small group was made. Today the cause of Christ may be far from what we hope it might be-



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come, but what a change from that first small group of disciples!

The place to begin in any effort is right at home. Wherever we live we can see social injustice and inequalities about us. What can be done about them? As William Blake suggested in the poem just read, it must begin with yourself. There must first be a desire to get along at home, with our neighbors, at school, or at work. You must have a love for all mankind. Whittier has expressed this in a beautiful way through his hymn "O Brother Man." Let us think of our own attitudes toward others as we sing.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

Second Speaker: Looking a bit farther, to our country, we find that it is more difficult to help attain this goal. Though our land was founded upon Christian principles, it seems that many times in the past and in many instances today, we have fallen short of the ideals of our founding fathers. President Eisenhower has emphasized through speeches, prayers and example the importance of dependence upon God by both the nation and its leaders. However there is still much to be done in electing Christian statesmen and leaders, and in making our wishes for legislation known. In recent years, young people have been given many opportunities to make their wishes known, even before they reach voting age. This is notably through youth panels in community groups, on radio and television. Here Christian youth may certainly wield an influence if they will speak up.

The ideals of a Christian nation are well expressed in a hymn written by William G. Ballantine. Let us make it our prayer for our nation as we sing.

HYMN: "God Save America, New World of Glory" (may use "America the Beautiful" if this is not available)

Third Speaker: Through the United Nations an effort is being made to help achieve world order. Certainly there is much in the present UN program which is far from ideal. We can visualize changes in policy which would do away with some of the stalemates which delay justice and cause so much criticism of the present setup. We could wish for a greater emphasis on Christian principles in carrying out the policies of the organization. Yet the good that is being done through the UN and its related agencies is such an advance over anything which has been attempted in the past that any criticism seems almost unwarranted. After all, it has been in existence but eight short years. Let's see what another eight years will bring forth.

There have been many prayers offered for a brotherhood of nations and for world peace. We are going to sing one which has been made into a hymn. As we sing, let us be mindful of our responsibility to do our part in bringing the prayer to reality.

HYMN: "God of the Nations, Near and Far" or "Once to Every Man and Nation"

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PRAYER: that the principles of Christ may become established in our own lives, in our nation, and in the world. Close the prayer with a benediction.

4. Through a World-Wide Church

WORSHIP CENTER: Model of a church.

PRELUDE: "Once to Every Man and Nation"

OPENING HYMN: "The Church's One Foundation"

INVOCATION: Almighty God, who hast caused the light of eternal life to shine upon the world, we thank thee for thy church in which thou hast promised to dwell forever. Grant, we pray thee, that through thy church all Christians everywhere may be so joined together in unity of spirit and the bond of peace that they may be a holy temple acceptable to thee. Bless us each and all together as we worship in thy house this day, and guide us in all life's privileges and duties. We ask in the name of Christ. Amen.

RESPONSIVE OR UNISON SCRIPTURE: John 15: 1-14

QUARTET: "O Church of God, Our Solitude Forsaking" (Tune: *Finlandia*)

DIALOGUE: "Cooperation Among Churches"

Leader: It is well to talk about a world-wide fellowship and a Christian world order through world evangelism; but we cannot hope to achieve this in any measure until we as Christians are willing to work together. Much is being done today in the field of Christian and church cooperation. Through the various departments of the National Council of Churches great strides are being made in this direction. Many Christian people are finding that they can accomplish much more as the work with other Christians rather than independently or against them. If we—

Questioner: (interrupting from the group) Wait a minute! I read recently about a speech by the president of one large denomination (not a member of any united church group) in which he warned the 10,000 delegates to their national annual convention not to show interest in any movement of United Protestantism or interdenominationalism. Does that sound like progress?

Leader: Well, we do find such people to whom denominational pride seems to be more important than helping to bring about the Kingdom of God. They seem to think differences are more important than agreements. The apostle Paul was faced with just such people and he gave them some mighty good advice. In the Corinthian church there were factions developing which threatened to undermine the entire work in the church. Listen to the words Paul wrote to his people in Corinth:

Reader: (hidden) I Corinthians 1: 10-18

Questioner: But why should Christian people work against each other? If they don't want to work together, at least they could keep from hindering one another's work.

Leader: How right you are! And that's one of the greatest messages we need to get across to people. Such action reminds me of the story told of two ships during the Revolutionary War. They met in the night and each took the other to be from the opposite side. A fierce battle ensued during the night and when dawn broke it was discovered that both ships flew the

British flag. The crew members were horrified at the mistake, but that did not alter the fact that many bodies were lowered to watery graves. Thus was demonstrated the stupidity of working against one another. The damage done to the church today through warring factions can never be repaired. Once again, in writing to the church at Ephesus, Paul gave some further advice which still applies today. Listen:

Reader: (hidden) Ephesians 4:1-16

Questioner: That's well and good. I remember also that the Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." But that does not mean that we do!

Leader: No, but perhaps we can do something more to help bring it about.

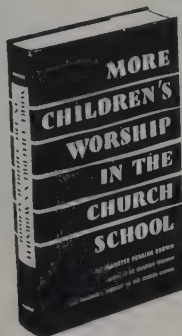
Certainly the Kingdom of God will be closer as we find churches and Christian people working together. It reminds me of a forest of huge trees. Near the base they stand stiffly and rudely apart; but the nearer to heaven they get, the more their branches and leaves intertwine, forming a canopy which gives shade and rest to all beneath it. Such can be the united approach of serving Christ through our churches.

POEM: "O Church of God, United," by Marion Franklin Ham (May be found in many hymnals, among them *Christian Worship*, number 433)

HYMN: "At Length There Dawns the Glorious Day"

BENEDICTION: Mizpah

BOOKS TO CHECK BEFORE FALL



More Children's Worship in the Church School

By JEANETTE PERKINS BROWN

"Enthusiastic users of the earlier volume, *Children's Worship in the Church School*, will welcome the additional guidance and resources offered by this new book. Readers both old and new will find here an avenue to fresh and exciting adventure in guiding children's worship." *International Journal of Religious Education*.

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Ways Youth Learn

By CLARICE M. BOWMAN

"Significant for any teacher, pastor, church school officer or parent who shares in the unfolding life experience of a teen-ager. She has phrased and put on paper a lot of things you may have thought or suspected all along about ways youth learn."—*International Journal of Religious Education*.

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"Will long be the standard work for teachers of four and five-year olds in church kindergartens, either for day schools or Sundays . . . this is a most complete volume. A trained public school kindergarten teacher says this is one of the finest descriptions of kindergarten work she has ever seen."—*Church Management*.

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Thoughts of God for Boys and Girls

Edited by EDITH F. WELKER and AIMEE A. BARBER

"The distilled essence of modern religious education for junior age children. In story, poem, litany, song, and picture the best of Christian faith for living is presented at the child's level in readable and uniformly fascinating manner. It is a gold mine for the church school worker with children."—*Zion's Herald*.

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With the New Books

When You Marry

By Evelyn M. Duvall and Reuben Hill. New York, Association Press, 1953. 466 p. \$3.75.

When You Marry by Evelyn M. Duvall and Reuben Hill has enjoyed seven years of deserved popularity among young people and their adult counselors. Now the same authors, enjoying the assistance of the same artists, have brought out a revised edition which promises to be equally popular and useful. The data contained in the earlier book have all been brought down to date. The latest developments in family life education are included in the new edition. Much of the material has been reorganized to give it greater attractiveness or usefulness.

What is more important, however, is that the new edition contains additional sections that will prove decided additions. There is a more thorough treatment of the significance of religion in courtship and marriage and some very helpful guidance on ways to anticipate and surmount the difficulties of tension in courtship and marriage due to religious differences.

There is a new section on wedding plans that gives quite detailed and specific information for both the bride and her family and all who will attend to help in planning the more ambitious weddings.

Not the least important feature is the number of clever cartoons that illustrate dozens of the very significant points throughout the book.

The style of writing is simple, yet rich and attractive. Young people themselves, all of the church leaders who attempt to help young people, and parents of adolescents will find a reading of this book quite rewarding. It is an indispensable book for the church library.

—RICHARD E. LENTZ

Freedom and Authority In Our Time

Edited by Lyman Bryson, Louis Finkelstein, R. M. MacIver, and Richard P. McKeon. New York, Harper & Brothers, 1953. 767 p. \$6.00.

This is a difficult volume to assess. One wants to deal with the separate papers which vary in quality and significance, but this is impossible in a brief review. It is not a book to be read through as a unit. Much wiser, I think, to read a chapter here and there until one gets a sense of the bigness and complexity of the main problem. Then return to the book with some plan, e. g. reading various essays dealing with similar aspects of the larger issue.

There is no doubt about the importance and timeliness of the central question and all its ramifications, namely, the nature of and the relation between freedom and authority. This is discussed not only at the theoretical, but also at the practical level, through a wide range of pressing

human concerns, e. g. law, government, education, science, art, religion and international relations. The views of the natural scientists are less widely represented than one could wish. Out of seventy-five contributors only three are scientists.

It is evident that a fundamental division separates two groups of contributors, those tending to support a naturalistic humanism and those affirming some form of supernaturalistic religion. This, of course, leads to differences with respect to the origin, character, and function of freedom and authority. But these differences do not lead to a failure to come to grips with the practical problems.

It is unfortunate that an attempt at "summing up" was not made. Perhaps it would have been difficult to do but might it not have been illuminating as well as useful?

One feature of the book, which I am sorry was not much more widely employed, is the comments made by critics at the end of some of the chapters. These in some instances are perceptive and keen, in others not much more than a gracious word of approval. But the device is a good one and could have been used more effectively.

This work, which discusses the problems of achieving a maximum of freedom with a minimum of authority so central to western democracy, and of the willingness of some peoples to accept more authority and less freedom for the sake of peace and security, deserves careful attention and study.

—NEAL W. KLAUSNER

Social Responsibilities of the Businessman

By Howard R. Bowen. New York, Harper & Bros., 1953. 276 p. \$3.50.

In a rapidly changing culture, what is the relation between the economic life of a nation and spiritual and moral values? This question is not easily answered, for the so-called Industrial Revolution is still in process and our civilization has not yet learned how to adjust to this swift kind of evolution. After all, our culture was basically and primarily agricultural for some ten to fifteen thousand years of modern man's existence on the earth. We still do not know how to handle our highly technical and urbanized existence; we are like children with a new and complicated toy. Business as we know it today is such a relatively recent phenomenon in history that no one is sure how to interpret modern business tactics in relation to the total culture. Even in a new country like America we have been agrarian people during most of our existence. We are not yet adjusted to the social climate of big business.

Defining the businessman in his rather unique way, Mr. Bowen in this very in-

teresting volume is attempting to interpret the place of the businessman in this new kind of heterogeneous, rapidly-changing culture. He is attempting in theory to superimpose an idealistic Christian ethic upon the businessman's total activity within his culture.

The fit is not very good. This is not because Mr. Bowen does not do a significant job of analyzing the use of modern business in America and the concomitant personnel factors of the businessman. It is that the ideas set forth for the running of modern business in America just do not square with the facts as many economists, sociologists and businessmen themselves know. The book, indeed, does have great value for businessmen, religionists, economists, teachers, and just ordinary citizens like this reviewer. Certainly, every businessman should read this volume, if for no other reason than to find out how they ought to be operating in this highly complex society. Even here, there is a word of caution, for as Mr. Bowen says, this is not a blueprint for business operations, but rather formulates overall imperatives by which all business judgments may be measured.

I feel rather sure that in his writing of this volume Mr. Bowen is unduly optimistic and idealistic (though I could not state what I mean by "unduly" if I were pressed for an objective analysis!). What I am saying is that I think Mr. Bowen gives too much credit to the self-analysis and self-improvement procedures of the businessman. At this moment I cannot think of a single measure for social or ethical betterment in business which was initiated by business itself. Vested interests (profits, power, or whatever!) are too strong to be sloughed off without terrific external pressures—as medicine, law, and even the ministry have painfully learned!

This book has extraordinary merit if it does nothing more than analyze the rise of modern American business practices and then put the businessman in a kind of social, ethical and political perspective. But the book does more than that. It is stimulative, provocative and historically enlightening. It perhaps points the way; it is a straw in the wind; it portends the major trends of business in America in relation to ethics and morality. Certainly we need this kind of an emphasis.

—W. MARSHON DEPOISTER

Music in Christian Education

By Edith Lovell Thomas. Nashville, Abingdon-Cokesbury, 1953. 160 p. \$2.00.

Often Christian educators lose sight of the creative potential in music as it develops a strong faith and meaningful worship experiences.

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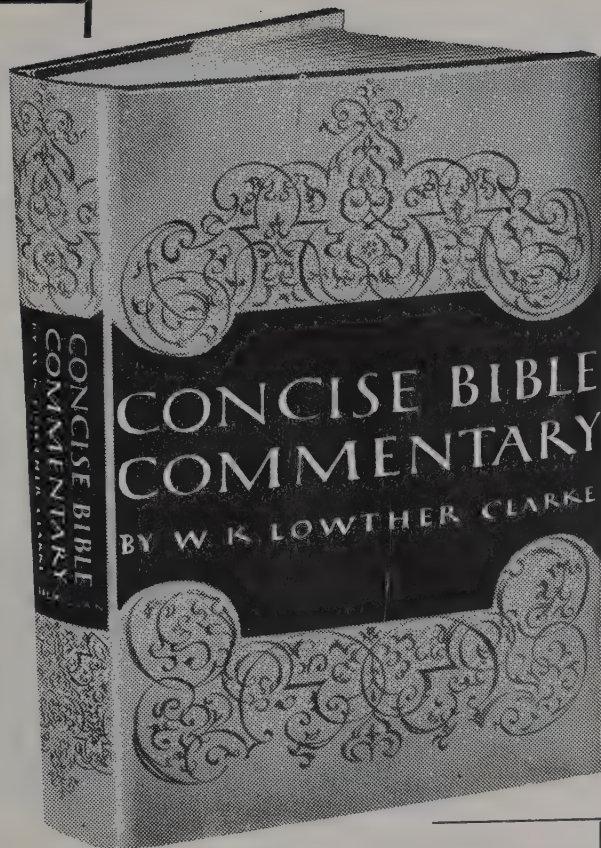
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tory of music in the church, Miss Lovell discusses from the angles of theory and practical application the Ministry of Song, Making Music at Home, Knowing the Music of the Church, as well as age-group selection of music and its use. Scripture, poetry, hymns, songs, anthems and true situations enrich the material for study.

Every consecrated leader of music exploring with Miss Lovell in this fertile field of Christian education will agree with her statement: "Upon us is laid the obligation to plant children by the stream of living hymns where there is depth of soil and favorable conditions for their growth in singing religion."

RUTH LENTZ

Rural Church Administration

By Rockwell C. Smith. New York, Abingdon-Cokesbury, 1953. 176 p. \$2.

When our nation is becoming so rapidly urbanized some may question the need for a book given to a study of problems with a rural context, as does Dr. Rockwell C. Smith's latest, *Rural Church Administration*. He answers that question when he points out that the 1950 census showed that only 63.7 per cent of the total population is urban, leaving 36.3 per cent for the rural areas. He notes too that there are real differences between the patterns of life of the urban and rural people which the rural ministers should be aware of. It is for these ministers Dr. Smith devised this manual. The opening sentence of the preface reads: "This volume is designed to serve as a workbook for the town and

country pastor."

Sixteen of the seventeen chapters of the book give guidance in areas of church responsibility and opportunity and all are based on an acceptable philosophy of the town and country church. Dr. Smith recognizes that some fields of church work, such as education and evangelism, require a more comprehensive treatment than permitted by such a slim volume, so he passes them quickly. He does, though, offer many suggestions proven in his own years of ministry in the town and country church and gleaned from wide reading of the literature.

This is no encyclopedic work on rural church administration but a meaty little book which can provide nourishment for all tired and overworked rural pastors. For the young and inexperienced pastor fresh from seminary, college or high school, there are many square meals of inspiration and helps toward a more satisfying ministry.

OTIS G. CARNES

Americans and Chinese—Two Ways of Life

By Francis L. K. Hsu. New York, Henry Schuman, Inc., 1953. 458 p. \$6.00.

Americans and Chinese, by Francis L. K. Hsu, is as interesting to read as its title is provocative of attention. It is written in an easy style and abounds with apt illustrations. There are fascinating stories, adages, and witty and cogent phrases. Dr. Hsu has read widely and is a keen observer.

We have here a Chinese, trained in the techniques of Anthropology, looking at Americans and at his own people, and telling what he sees with humor and objectivity. His thesis is that self-reliance is stressed in the "individual-centered" American, but that the "situation-centered" Chinese most values mutual dependence. Using this key he opens new doors to the understanding of these two peoples' differences in social life—in the home, in parent-child relationship, in school—and in government, religion, and economy.

His is a biased view of the American Protestant church, but it is probably good for us to see ourselves through the eyes of an Oriental who has chosen America for his adopted country. In one of the later chapters he points out the weaknesses of the Chinese, which have caused "cultural and political semiparalysis."

Dr. Hsu also ably discusses Communism, both in China and in America. He pleads for self-knowledge and an understanding of one another, so that we can together shape the future for good. America's present responsibility is unique, and we must find a way to "reduce our self-reliance and increase our mutual dependence among men."

ESTHER B. STOCKWELL

Religious Trends in Modern China

By Wing-tsit Chan. New York, Columbia University Press, 1953. 327 p. \$4.25.

What do we know about Chinese religion today? Not much if we attempt to deal with the situation since the "bamboo curtain" was lowered. It is easy to find authoritative books and articles dealing

with the Chinese religions as they have developed through the centuries but the changes which have taken place in the thought life of China since the Revolution under Sun Yat Sen in 1912 and particularly the most recent effects of Communism on religion have had little treatment.

It is information just at this point that makes Professor Chan's book valuable. He had the unique opportunity of being in China in 1948-49 and having access to books, articles, and personal authorities available in China and in Chinese only. With this material, backed by a profound knowledge of China's religious history, he prepared these lectures for the American Council of Learned Societies. His purpose was "to discover the significant trends in Confucianism, Taoism and Buddhism in the last fifty years."

His conclusions are many, but for a sampling: "It is almost universally accepted that the Christian missionary movement as we have known it is ended in China . . . but its present suspension may be a prelude to a brighter and richer movement." And, "The Chinese intellectuals will have neither a state religion nor a scientific . . . substitute for religion. They will keep their own kind of religion and they will keep it free."

This volume is not recommended to the church school teacher seeking a first book in Chinese religion, but for the advanced student of things Chinese it is absolutely indispensable.

EDMUND D. SOPER

A STUDY of the GOSPELS

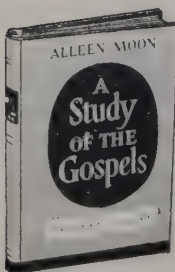
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The Presidents—Men of Faith

By Bliss Isely. Boston, W. A. Wilde Co., 1953. 284 p. \$3.75.

At a time when our nation is looking to its president for aggressive spiritual as well as political leadership it is helpful to find a book which brings together the facts concerning the faith of our various presidents. One of the interesting features of this particular book is that it is brought up to date enough to include data on the spiritual life of our present president, Dwight D. Eisenhower.

Mr. Bliss Isely, the author, has rendered a real service by collecting the wealth of material which makes up the subject matter of this book. The spiritual biography of each of our presidents is presented in an interesting form. This book will be a useful addition to the library of the person who needs a ready reference to illustrative and biographical material. It will also be found extremely interesting by the person who reads biographical or spiritual material for sheer pleasure or self-improvement.

—W. F. OVERHULSER

March on with Strength

By Alfred N. Sayres and Robert C. Stanger. Philadelphia, Christian Education Press, 1953. 95 p. \$1.25.

The presentation of the total story of the Evangelical and Reformed Church is not a dull history book but a collection of authentic stories of individuals from 1517 to June 26, 1934, from Switzerland and Germany to America and the consummation of the merger of two denominations June 26, 1934. Each of these individuals had some small part in shaping the destiny of the denomination. Although there have been many books and pamphlets on the life of the Evangelical and Reformed Church, *March on with Strength* is significant in that little known people, those not usually credited with any influence, are lifted up and become alive.

Young people would like this book because of its easy reading and smooth presentation of events that move easily one to another. The book would be useful in studying the heritage of the church—an insight into the faith and strength that founded the denomination—and as a resource for teaching church history.

—AGNES Z. DAEHN

The Bible in Pastoral Care

By Wayne E. Oates. Philadelphia, The Westminster Press, 1953. 127 p. \$2.50.

The Bible in Pastoral Care has been written to help the minister effectively employ the Bible in his pastoral work. Mr. Oates has ably developed a synthesis from the "proof-text application of a few narrowly circumscribed (Biblical) verses" as a means to solving the counselee's problems, and the broader aspects of mechanical theories of personality and counseling. This volume presents detailed, positive suggestions to the average pastor as to the use of the Bible in pastoral care and personal counseling.

The first two chapters deal with the more theoretical aspects of the use of the Bible while the last four handle specific

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George M. Gibson. Days and seasons observed in the churches—their rich backgrounds and their present-day values.

"Will be of immense value to ministers, many of whom need to organize their programs in terms of seasons."—*Christian Education*.

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BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM

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OLDER PEOPLE AND THE CHURCH

Paul B. Maves and J. Lennart Cedarleaf. "A comprehensive treatment of the special needs of older people, especially the spiritual needs, and of what the church can do in meeting them."—*Religious Book Club Bulletin*.

"An invaluable tool, by which we may help older people to become useful and happy in their Christian lives and service."—*Christian-Evangelist*. \$2.50

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Nevin C. Harner. This practical discussion considers the local church's program for youth in its whole range and scope. It explains and illustrates comprehensively all the activities a church can successfully carry out with and for its adolescent members, and at the same time offers detailed, constructive, and usable solutions to many specific problems. \$1.75

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Mary Alice Jones. For every parent and teacher concerned with the religious nurture of children, at home and in the church, this book offers tested principles and practical methods for guiding children in Christian growth.

"Here is summarized and shared a wealth of insight and wisdom."—*United Church Observer*. Paper, \$1

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cases where the Bible may be used to good advantage: in working with children, as an aid in the interpretation of problems, in comforting the distressed, and as a doorway to a meaningful prayer life. Not to be overlooked are two excellent appendixes: supplemental books in the field, and a listing of some places where pastoral training may be obtained.

The central thesis of the book is that the Bible should be used to comfort, strengthen and inspire the weak and distressed rather than be employed in its more literal legalistic or penal sense where the sinner is condemned and thus eternally cut off from the church and its saving grace. Hence, the Bible should not be

used as a lawbook from which the minister sits in judgment but rather as a source book of ideals and strength. It is amply illustrated with examples from the author's experiences as a pastor of a church and as a professional counselor in a state hospital.

The Bible in Pastoral Care is well written in simple direct terms allowing those ministers untrained in counseling to derive the most benefit. The author has leaned far over backward in order to please and aid the common reader.

ROBERT C. ELLSON

Thirteen Americans

Edited by Louis Finkelstein. New York,

Harper & Brothers, 1953. 296 p. \$3.00

Twelve American men and one woman from various backgrounds and cultures share with us experiences in their lives which have given them faith of deep spiritual significance. Each has made a contribution to his fellow men and brings us inspiration to cross barriers of race and religion to work for a better world for all. Well written. Of interest to older young people and adults.

—IMO R. FOSTER

The Family

By Willard Waller and Reuben Hill. New York, The Dryden Press, Inc., 1951. 637 p. \$5.75.

A careful study of a college textbook is the best method for church leaders to use in discovering what thoughtful young people are thinking on any given subject. What are they thinking about marriage and the family? A careful reading of *The Family*, Dr. Reuben Hill's revision of the brilliant book written several years earlier by Dr. Willard Waller, not only orientates the reader in the thinking of young people, but it also provides an excellent background for the planning of a family life program in the church.

Should the family be studied as a social institution or as an intimate group in which the inter-personal relationships are the most significant factor? In the building of a church program, the latter point of view is the most fruitful.

The Family is a complete discussion of all aspects of family relationships from the point of view of the dynamic of personal relationships involved. While it is not easy reading, it is within the grasp of church leaders of young people and young adults. This is a valuable book for the church library or the minister's study.

RICHARD E. LENTZ

A Social Program for Older People

By Jerome Kaplan. Minneapolis, The University of Minnesota Press, 1953. 137 p. \$3.00.

The increase in the number of older people in our population has had two immediate results as far as church leaders are concerned. The church is beginning to realize that the last quarter of life may be its finest one. The Christian religion and the agencies of the church have a vital role in assisting older persons to realize the full potentialities of the latter years of life. In the second place, the church is responding to the special needs of the older constituents by a re-evaluation of the program of the church.

A Social Program for Older People is both a report and an interpretation of the evolution of the Minneapolis community program for older citizens. Mr. Kaplan has described the contribution of the social worker volunteer, the community agency and certain private agencies to the total program.

Ministers, directors of Christian education, adult leaders in the Church could find no more helpful introduction to the possibilities of the entire field of the Church's work with older people than this

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RICHARD E. LENTZ

Report from Christian Europe

By Stewart Winfield Herman. New York, Friendship Press, 1953. 212 p. \$2.50.

American Christians in general are woefully ignorant of fellow Christians' and their institutions in Europe. Episcopalians may know something of the Church of England and Lutherans something about their branch of the Church in the country of their origin but, on the whole, Christians here know less about European Christians than about those in Africa and Asia where their missions are located.

This fact makes any book which even in a measure increases our knowledge of Christian Europe of importance. It makes this book of superlative importance because Dr. Herman has written a competent and interesting "report from Christian Europe" based upon his intimate connection with the churches there for the last seventeen years. It ought to be widely read and studied, particularly during the coming church year.

Next August we shall have large numbers of non-Roman churchmen from Europe coming to our country for the Second Assembly of the World Council of Churches. If we are to be good and understanding hosts, we shall need to know a lot more than we do about the background of these visitors. Take for example this fact: that "political parties that bear the name *socialist* are, for the most part, so thoroughly domesticated that they are considered as the very essence of respectability" and, in most of Europe, "Socialists occupy the broad middle-of-the-road that lies between the left radicals (usually communists) and the right radicals (ultra conservative interests and strong leader cults)."

In spite of all we have read and heard it seems difficult for us to appreciate what it means that there are "still fifteen million uprooted people scattered over Western Europe" or that "27 million people have lost their homes since 1945." It is even harder to picture church life where "most of Europe's churches emerged from World War II in a state of exhaustion." Then, too, the whole "church-state" or "state-church" mentality is difficult for us to understand. Dr. Herman helps us by giving a sympathetic, but by no means uncritical, view of Christian Europe. He has put us in his debt.

PAUL G. MACY

Forces Affecting American Education

National Education Association, 1953. 208 p. \$3.50.

This 1953 Yearbook is a publication of one of the several professional groups belonging to the National Education Association—The Association for Supervision and Curriculum Development. Thirty-five years ago the reviewer joined this group as a charter member and has continued his affiliation ever since.

This special group is one of the most

progressive, and forward looking of the NEA household. It believes, for example, that controversial subjects should not be avoided in good teaching (with some understandable reservation, perhaps, in the case of religion). It has attracted to its membership outstanding educators with administrative responsibilities who hold that administration must be educationally sound.

This Yearbook is timely. It begins with the task of the educator in the light of the "great debates" in the field of modern education. It analyzes the cultural patterns of today which affect the teaching program. It has a most revealing description of the many groups now taking sides for and against the modern public school. It has chapters on the significance of modern communication and research for education. The last chapter, "The People and Their Schools," is the work of Dr. Goslin, whose experience in Pasadena has aroused nation-wide concern.

The appendices are as interesting as the volume proper. Appendix A consists of excerpts from the *New York Times Index* for a four-year period reporting all the important comments on education, pro and con, made by educational, clerical and other leaders. Appendix B quotes articles in the *Times* by its educational editor bearing on the current educational crisis.

While the Yearbook is first of all directed to its own membership, it is expected and hoped that it will be read by all educators and all citizens interested in

education today, which should mean all citizens.

ERWIN L. SHAVER

A Reporter in Search of God

By Howard Whitman. New York, Doubleday & Company, Inc., 1953. 320 p. \$3.50.

Setting out to discover the inner beliefs of Americans toward God, suffering, prayer, after-life, and other religious subjects, a veteran journalist travels over America interviewing hundreds of people in all walks of life. His findings, gleaned from Protestants, Catholics and Jews, including many of America's most dynamic religious leaders, as well as agnostics and atheists, make absorbing reading which will give courage, guidance and inspiration to many who are seeking a deeper meaning and higher purpose in life. The book is written in a popular style and packed with human interest incidents about the people interviewed, most of whom are identified by name.

CAROL WIDEN

The Chorale

By Edwin Liemohn. Philadelphia, The Muhlenberg Press, 1953. 170 p. \$2.50.

The chorale as we know it today is a far cry from the simple chorale melody of Luther's time. This book with its many musical illustrations leads the reader from the early chorale, based on Gregorian chant and notated without bar lines or meter signature, through four hundred

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THE KINGDOM OF GOD

by JOHN BRIGHT

Professor of Hebrew and interpretation of the Old Testament, Union Theological Seminary, Richmond, Virginia

To every preacher, teacher, and Bible reader, "the Kingdom of God" is a familiar and much-used phrase. Here Dr. Bright explores its biblical meaning—its history, usage, and various interpretations—and finds that the Kingdom concept embraces the total message of the Scriptures. Against this background he relates the message of the Kingdom of God to the contemporary world and church. Here is vivid awareness of the unifying theme of the Bible—its redemptive summons to every individual and its challenge to the living church.

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years of development to the versions we are familiar with today. Germany and the Scandinavian countries are considered separately in each chapter, with the leading musicians and arrangers noted along with the hymnals published in each period.

MELBA PETERSEN

The Misunderstanding of the Church

By Emil Brunner. Philadelphia, The Westminster Press, 1953. 132 p. \$2.50.

Professor Brunner is, next to Karl Barth, probably the best known of contemporary European theologians in America, with eight or ten books in English translation. This present essay devotes most of its labor to showing how radically the organized institutional church differs from the community of the Spirit described in the New Testament. That early community was not hierarchical, knew no distinction of clergy and laity, but lived in an intense personal fellowship, marked by the "gifts of the Spirit" and the hope of the fulfilment. When threatened by heresy in the second century this fellowship of the Risen Lord hardened into the institutional church, with creed, canon, "sacraments" and recognized and authoritative bishops.

In setting forth this familiar history of the rise of institutionalism in the church, Professor Brunner is original chiefly in his view that the heart of the development was sacramentalism, the concentration on the communion as the essence of Christianity. His practical conclusions are directed chiefly at the ecumenical movement, which is warned against the danger of increasing ecclesiasticism. Professor Brunner thinks institutional churches are probably still necessary, but is chiefly interested in supplementing them with non-ecclesiastical forms of more intense Christian brotherhood, such as the Student Christian Movement or Moral Rearmament.

—JAMES H. NICHOLS

A New Overseas Project for Children

CHICAGO, Ill.—The great success of the project "Pictures for Children Everywhere" has led to the inauguration of a new project to succeed it. This is to be called "Stories of Jesus for Children Everywhere." Children in Sunday, weekday and vacation church schools of the United States and Canada will contribute money to the World Council of Christian Education and Sunday School Association. This money will be used to send booklets 5" x 7" in size to children in other countries.

The booklet will be printed in four language editions: English, Spanish, Portuguese, and French. There will be eight full-page colored pictures on the life of Christ, with the story on the opposite page. The pictures and stories have been

carefully chosen from the point of view of interest to children. There will also be one blank edition of the booklet, with pictures only, for local printing in the language of the country. Shipment is made from the Providence Lithograph Company, where the booklets are being printed, through Church World Service. For \$1.00 ten of the booklets can be sent overseas.

The project, as well as the previous one, has been cleared with the Division of Foreign Missions of the National Council of Churches and has the approval of the cooperating denominations.

The report on the "Pictures for Children Everywhere" is most enthusiastic. The total income received to date is \$44,000. This permitted printing of 46,500 sets of large Bible pictures, for use by teachers, and 500,000 small sets, to give to the children. Most of these have already been shipped to leaders in 91 countries.

In many countries these pictures have been the first colored illustrations of Bible stories which the people have seen. They are frequently used as the basis of the curriculum in the church school, or to supplement the curriculum already provided. They have helped to launch Sunday schools in new villages in Malaya; have been enjoyed by the patients in the leper hospital in Uganda; were given to the Sunday school in Nazareth, Palestine; are used in the December vacation church schools in Burma; were distributed by Queen Salote to the various churches of Tonga; have helped in an understanding of the Bible in the Fiji Islands, and so on around the world. Contributions to this project are still being received, especially from vacation schools.

What the Teacher Can Do

(Continued from Page 15)

But we must be sure to use the talent for God—that is, to help the children grow in their faith, not merely for our own satisfaction. And we can branch out. One talent should become two!

We must remember to be participating church members. Children early become aware of the gap between Christian belief and practice. By our own lives, we can lessen that gap.

Bible study on an adult level as well as courses in teaching help keep one's insights fresh, one's ideals high. Let us realize anew the power of Christ in human life, by deepening our own devotional life, our awareness of God. Let us, humbly as little children, seek to enter the Kingdom of God and to guide others in the Way.

SVE Bible Filmstrips for Children



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PRIMARY—JUNIOR LEVELS; IN COLOR

These filmstrips are ideal for teaching Bible stories, to provide a better understanding of helpfulness, and other Christian character traits, and to help children understand the place of each member in the family. Manuals or reading scripts accompany each filmstrip.

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Tells the story of David caring for his father's sheep, and the anointing by Samuel as God's chosen one. Manual.

No. A770-21 *TWO GREAT FRIENDS* (22 frames)

Tells the story of how David was called to play the harp for King Saul, and his friendship with Jonathan. Manual.

No. A770-22 *MIRIAM AND MOSES* (22 frames)

Tells how Moses was secreted in the reeds and guarded by his sister Miriam. Manual.

Each filmstrip, in color, with manual and/or reading script \$4.00

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What's Happening?



Institutes to Give New Look at Youth Work

CHICAGO, Ill.—Forty institutes on youth work will be held across the nation during the last two weeks of September and the last two weeks of October, according to an announcement of the Department of Youth Work of the National Council of Churches. The institutes, most of which will be two-day sessions, will bring together key adult leaders of denominational and interdenominational youth work and the youth officers of denominational youth fellowships and state Christian youth councils.

Designed to revitalize youth work in the churches, the youth leaders will give themselves to an intensive study and discussion of creative approaches to youth work, new resources for program building, basic reasons for interdenominational cooperation, and a cooperative strategy for youth work.

Among the many new resources prepared by various denominations, the institutes will feature seven new sound filmstrips on youth work, which have been produced by about 15 cooperating denominations through the Department of Youth Work and the Department of Audio-Visual Education of the Division of Education, National Council of Churches.

These filmstrips, known as the *Youth Audio-Visual Kit*, are the result of a comprehensive program of youth work developed by the denominations through the United Christian Youth Movement and the national Committee on Youth Work. The Kit, to be released September 1, has been acclaimed as the finest set of resource materials on youth work ever produced. They are for use in virtually every phase of the local church's program for youth—the church school class, church membership classes, the youth fellowship evening meetings, and special study groups. Equally important, according to preliminary announcements, will be the use of the Kit by community Christian youth councils.

The Youth Work Institutes will be served by teams of national and state leaders in the field of youth work, audio-visual education, and leadership education. Specific information regarding the institutes is being released by the respective state councils of churches in those states where institutes are scheduled.

The September schedule of institutes includes: Bangor and Portland, Maine; Montpelier and Springfield, Vermont; Concord, New Hampshire; Framingham, Massachusetts; Hartford, Connecticut; Albany and Syracuse, New York; Buckeystown, Maryland; Richmond, Virginia; Charleston, West Virginia; Harrisburg, Pennsylvania; Columbus, Ohio; Owosso, Michigan; Indianapolis, Indiana; Nashville, Tennessee; Durham, North Carolina; Atlanta, Georgia; Lakeland, Florida.

October institutes are scheduled for: Madison, Wisconsin; St. Paul, Minnesota; Helena, Montana; Oklahoma City, Oklahoma; Salina, Kansas; Denver, Colorado; Salt Lake City, Utah; Pacific Palisades, Fresno, San Francisco, and Sacramento, California; Portland, Oregon; Seattle and Spokane, Washington; Sioux Falls, South Dakota; Grand Island, Nebraska; and Des Moines, Iowa.

R. L. Hunt Heads New Department

CHICAGO, Ill.—Announcement has been made of the appointment of Dr. ROLFE LANIER HUNT as Executive Director of the Department of Religion and Public Education, Division of Christian Education, National Council of Churches.

Something over a year ago the National Council declared its intention to establish a Department of Religion and Public Education. This proposal is the result of much study and thought by public school and religious leaders who came together because of their grave concern over the current situation.

The Department, launched in June 1953, will develop a research and information service and will seek to find common ground with other faiths for dealing appreciatively with religion in public schools. It will make consultative services available to state departments of education, to county and local school boards and administrators, to classroom teachers and supervisors, to administrators and fac-

ulty members of teacher training institutions, and to all those interested in American public education. It will encourage and report experimentation in bringing resources of religion to public school curriculums for the service of children in line with the American principle that the several states control education, rightly locating responsibilities in local boards of education. The work of the department will be under the direction of a strong committee of laymen and ministers.

The Department of Weekday Religious Education will continue under the leadership of Dr. E. L. Shaver to guide the churches in their programs for children who are excused from their public school activities for weekday religious instruction. The new department will be concerned only with activities carried on in the tax-supported public schools.



R. L. Hunt

The Council chose to bring a man of public school background and experience to head the new department. Dr. ROLFE LANIER HUNT comes from his post as Chief of the Publications Section, U.S. Office of Education. While in Washington, Dr. Hunt taught philosophy of education in the graduate school of American University. He has twelve years of public school teaching and administrative experience. He has served also as editor of the *Phi Delta Kappan*, journal of the professional fraternity for men in education, and for some years was editor of lesson materials and story papers for young people in the Methodist Episcopal Church, South. He has been a president of the Educational Press Association of America. He holds the B.A. degree from Millsaps College, Jackson, Mississippi, the M. A. and Ph. D. degrees with major in school administration from the George Peabody College for Teachers of Nashville, Tennessee.

Use the coupon on page 34 to order extra copies of this special issue.

Dr. John Trever Resigns to Take Teaching Post

CHICAGO, Ill.—The Rev. A. L. ROBERTS has announced with regret the resignation of Dr. JOHN C. TREVER as Executive Director, Department of the English Bible, Division of Christian Education, National Council of Churches. Dr. Trever leaves on September first to become the A. J. Humphreys Professor of Religion at the Morris Harvey College in Charleston, West Virginia.

Dr. Trever came to the International Council of Religious Education on June 1, 1948, shortly after his return from Palestine, where he had been a fellow of the American School of Oriental Research. It was while he was there that he played a leading role in the discovery of the famed Dead Sea Scrolls by recognizing that they were the most ancient biblical manuscripts yet discovered.

Since coming to the Council Dr. Trever has had special responsibility for interpreting to the American churches the Revised Standard Version of the Bible. During the past five years he has averaged about 350 addresses each year on behalf of the RSV New Testament and Bible. He has also averaged about thirty radio broadcasts each year and a few television programs. In the period from February 1952 to February 1953 he gave 390 addresses, plus thirty-three radio broadcasts. This strenuous activity resulted from preparation for the Bible Observances as well as the organized attacks that followed the appearance of the RSV Bible.

He has been in every part of the coun-



John C. Trever

try, sharing his experience and insights into the process of Bible translation with all types of people and all sizes of audiences. His presentations have been received with great appreciation everywhere, as they have combined scholarly thoroughness with contagious enthusiasm.

Dr. Trever has also counseled with the Lesson Committees and other professional groups, and has undertaken a great deal of research on translation problems in answering inquiries and criticisms concerning the RSV.

In his new position at the Morris Harvey College, Dr. Trever will find more time to continue his research in paleography and other aspects of ancient manuscript studies. The professorship is a newly endowed chair in Religion made possible by a generous grant by the A. J. Humphreys Foundation of Charleston. The position provides for teaching in the college and for community outreach as well as for research. The college is community-centered and has recently completed a new building just across from the State Capital of West Virginia. There is a strong enrollment in evening school and Saturday classes as well as about 800 full time liberal arts students.

The National Council feels a great debt to Dr. Trever for his extraordinary labors, his generous spirit, and for the great contribution he has made to its program and influence during the past five years.

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Young woman for director of religious education. A real opportunity in a growing church with a congenial congregation. Address: Rev. Cyril K. Richard, Sauganash Community Church, 4451 Peterson Avenue, Chicago 30, Ill.

Jean Alexander Resigns From Commission Staff

CHICAGO, Ill.—The resignation of Miss JEAN E. ALEXANDER, Director of Social Education for the United Christian Youth Movement, and a member of the staff of the Commission on General Christian Education, National Council of Churches was announced in June. Miss Alexander is spending the summer as one of the leaders in the Mediterranean tour of the Americans for Democratic Action. Upon her return in the fall, she expects to continue her graduate studies in the field of the social sciences and humanities, looking forward to service in the United Nations.

Miss Alexander came to the United Christian Youth Movement in 1948 and has made a remarkable record of advancement in this five-year period. Beginning as a secretary, Miss Alexander soon was taken on the staff of the UCYM as Secretary for Intergroup Work. In this position she worked closely with staff members of the Anti-Defamation League. In 1950 she became director of the Department of Social Education. In addition, she served as the Executive Secretary for the Commission on Youth Service Projects and editor of this Commission's annual catalog of service projects, *Invest Your Summer*. She is the author of the popular book, *Let's Get Down to Cases*.

Rev. A. WILSON CHEEK, Executive Secretary of the UCYM, in speaking of Miss Alexander's resignation, stated, "Jean Alexander has come to be known throughout the nation, in both denominational and interdenominational youth circles, as a leader in every aspect of social education and action. She holds a place of high esteem and affection in the hearts of thousands of young people and leaders of youth. She will be remembered for her crusading spirit, exemplified by the campaign she led for Protestant youth of America to help defeat the bill for Universal Military Training.

"Deeply as we regret Miss Alexander's departure, we rejoice in the larger opportunities for study and service which lie ahead for her and extend our heartiest best wishes to her."

It is expected that a successor to Miss Alexander will be named this fall.

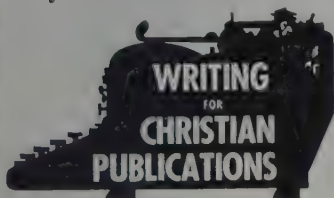
Texas Council Organized

CHICAGO, Ill.—The Texas Council of Churches was inaugurated at a meeting in Dallas on May 4. The 150 delegates at the inaugural included representatives of eleven Protestant communions in Texas, the United Council of Church Women, and the Texas Youth Council. Speakers included Dr. M. E. SADLER, president of Texas Christian University, who was elected president of the Texas Council, and Dr. J. QUINTER MILLER. Mr. H. C.

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KILPATRICK of the San Antonio Council of Churches is to be Executive Secretary of the new state council.

Disciples Staff News

INDIANAPOLIS, Ind.—MORRIS PULLIN, executive vice president of the Missouri Council of Churches, has been called as national director of the religious education field program of the Disciples of Christ. He was for six years state director of Christian education in Missouri, at one time taught Greek in the Butler School of Religion, and has served several Disciples of Christ pastors. A graduate of Butler University, he holds the M.A. degree from the University of Chicago Div-

inity School. He will come to his new position September 1, succeeding JOE BABE who resigned to become state secretary-director of Louisiana. Mr. Pullin will supervise the entire field program of the department of religious education of the United Christian Missionary Society.

DON SCOTT, graduate student at the College of the Bible, Lexington, Kentucky, has been named state director of children's work in Kentucky to succeed Miss BETTY LAWSON, who resigned to marry AL GRAVES, R.E. director for the Christian church at Vincennes, Indiana. Mr. Scott is a graduate of Lynchburg College, Lynchburg, Virginia.

MISS ANNA M. CLARKE, director of

Christian Education for the Indiana churches of the Disciples of Christ, died on June 10. She had been working for the United Christian Missionary Society in various capacities for more than 25 years, the last fifteen being given to outstanding service in Indiana. Contributions in her memory were made to the State Youth Fund for the youth fund in Indiana.

CWS Sends Milk Overseas

NEW YORK, N. Y.—Nearly 12,500,000 pounds of surplus stock dried milk has been allocated by the U. S. Government to Church World Service for distribution. The shipments have already started to emergency areas in Europe and Asia. The total allocation is enough to supply each of 3,500,000 persons with a pint of liquid milk daily for a month. While this huge food supply has been given without charge, it will be the task of the churches to finance its movement to areas of need and its distribution there. This will require some \$300,000 additional cash for 1953. Contributions may be sent through denominational channels to the National Council of Churches' Department of Church World Service.

THE BUSINESS END OF A SUNDAY SCHOOL

This is the title of a catalog that for sixty years has brought to every Christian worker news of the best record systems, rewards, books, cards, Bibles, and sundries for workers in all denominations—write for your free copy today.

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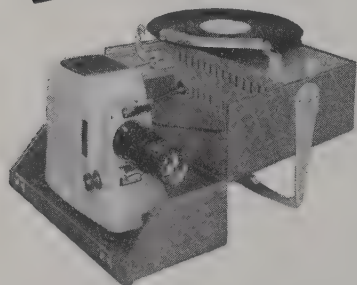
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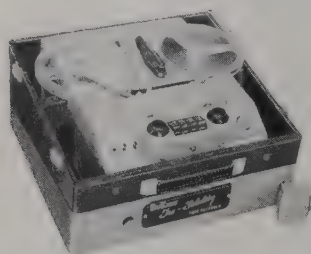


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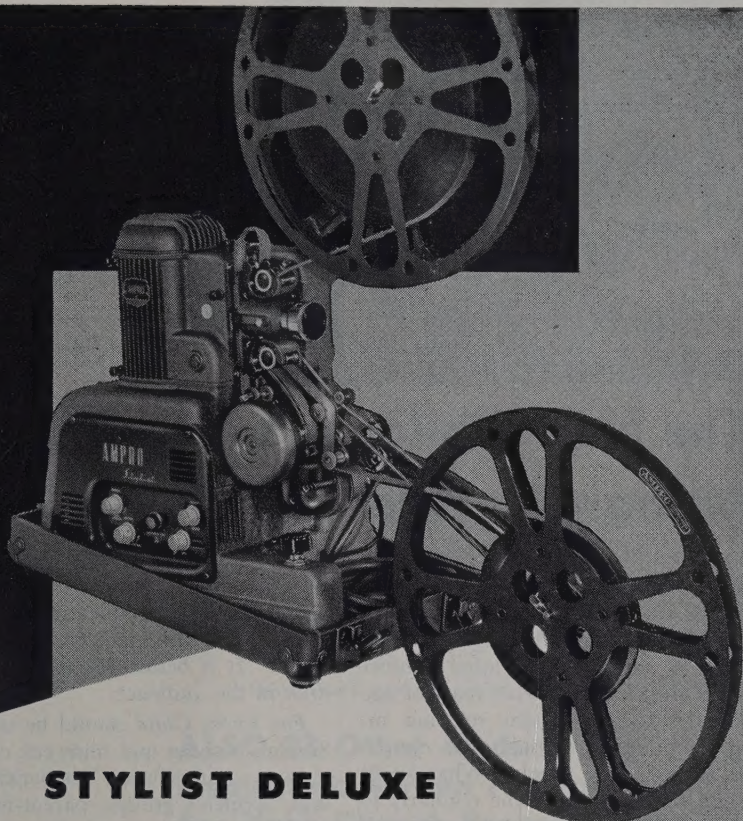
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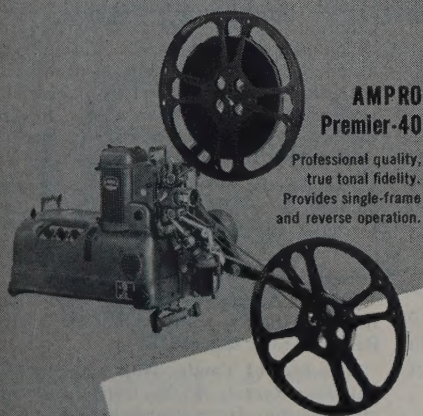
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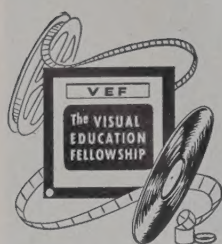
FREE! Ampro's new film-source book, "Screen Adventures." Helps you to plan religious and educational programs, tells where to obtain films on specific subjects. Send this coupon today.

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Presents

Pearl Rosser



"Every child—all
children—need faith
in God."

The New Children's Work Motion Picture

YOU AGREE, I feel sure, with the quotation above. All children need faith in God. But what are you going to do about the large number of children under twelve years of age who receive no regular religious instruction either through the church or through their homes? What about those children who come regularly to church school but for whom there is so casual a program that actually they should be classified as "unreached"?

In these days of speed and tension, all children need and have a right to develop their own faith in God.

How may we arouse adults to this responsibility? How get churches to consider seriously the need to strengthen their teaching ministry? How shall we get church school teachers to realize the necessity of doing good work with children? How will we get other adults in the community to be careful about their contacts with children so that their faith in God is strengthened rather than undermined?

A very special motion picture film has been made.

This film is tailor-made.

This film is made to help you do something about the questions presented above.

This film is called, **For Every Child.**

It is 16 mm, in both black and white and color, sound, 29 minutes, and may be rented from most denominational film libraries and regular audio-visual dealers for \$12.00 in color and \$8.00 in black and white.

This film is part of a total program to begin with Christian Education Week (September 27) designed to bring "For All Children—Faith in

God." It is a program of evangelism through Christian education.

This is a film to be used with adults. It is better *not* to have children in the audience.

For Every Child should be used in Sunday evening and midweek church services, adult classes, women's meetings, laymen's groups, parent-teacher meetings, meetings of Boards and Committees on Christian Education and in community groups such as the service clubs, PTA and other organizations.

This film is the result of collaboration of children's workers from thirteen denominations, through the Broadcasting and Film Commission in cooperation with the Departments of Children's Work and Audio-Visual and Radio Education of the National Council of Churches.

Geared to an elaborate field program, the sponsors are seeking to have 20,000 bookings of this film in two years. Thus this warning—get your order in early.

Motivational in character, it is important for the film to be used only as part of an over-all program which will result in a plan of action on the part of individuals and church groups. Such plans of action for local church, for families and for communities are described in the Handbook for Christian Education Week, 1953 entitled: *For All Children Faith in God.* (35c)

A utilization guide for the leader of the meeting in which the film will be shown is available. Program suggestions and an outline for discussion are given. These are very practical suggestions.

Some other audio-visuals

Note: All motion pictures are black and white with sound; all filmstrips in black and white—unless otherwise indicated.

The radio program *Let There Be Light* broadcast over many local stations by transcription, will deal with this subject during Christian Education Week.

All Aboard for Adventure is another radio program available to local communities on 16" (33 $\frac{1}{3}$ rpm) transcriptions. (Write the Broadcasting and Film Commission of the National Council of Churches for information.¹) This program helps to interest boys and girls in church school enrollment and attendance.

No Two Alike. Sound filmstrip from the LEAV Kit. Sale, \$11.50. Reveals individual differences in children and suggests how a church school worker gives help to each child.

In the Temple and in Every House. Motion picture, 40 minutes, available from Presbyterian Church, USA. Shows importance of religious education of all ages.

Let the Children Come. A filmstrip with 44 frames, manual for leader. Sale price, \$2.00, from the Methodist Publishing House. Shows role of home and church in Christian education of children.

Of Such is the Kingdom. Motion picture, 25 minutes. Rental, \$6.00 from Presbyterian Church USA. Shows influence of church program of Christian education on the home.

In Joyous Song. Album of records for children. 78 rpm. Price, \$5.50 from all denominational book stores. Carefully selected children's songs sung by competent vocalists. Music by outstanding musicians. Designed to teach children how to sing the best in church music and to increase their appreciation of church music.

For All the World's Children. Motion picture, 30 minutes. Rental, \$5.00 from United Nations, N.Y. Shows work of International Children's Emergency Fund. May be used with junior children.

Sunday Around the World. Color filmstrip, 41 frames, with manual for leader. Rental, \$2.00; sale, \$6.00.

The Face of Youth. Motion picture, 28 minutes. Rental, \$3.00 from University of Wisconsin. Gives instruction on how to observe children and to secure the best in child guidance assistance.

All of the audio-visual materials listed above are described fully with information as to where they might be secured, in the *Audio-Visual Resource Guide for Use in Religious Education* which may be secured through membership in the Visual Education Fellowship. Write VEF, Department of Audio-Visual and Radio Education, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois, for further information concerning membership in the VEF and the *Audio-Visual Resource Guide.*

¹Address: 220 Fifth Ave., New York 1, N. Y.

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New Home Missions Film for the 1953-54

Theme "Spanish-speaking Americans"

The church has a mission to the people coming to America seeking a better life—regardless of their race, creed, or nationality.

16mm sound, black & white, 40 minutes.

THAT THEY MAY HEAR

"How shall they preach, except they be sent?"

16mm sound, black & white, 30 minutes

THEIR FUTURE IS YOURS

Parents have a responsibility for helping their children develop into faithful Christians.

16mm sound, black & white, 20 minutes



from "They, Too, Need Christ"

Produced by Family Films

in cooperation with Foreign Mission Board of the Southern Baptist Convention and the Home Mission Board of the Methodist Church.

WITH HIS HELP

There is little an alcoholic can do for himself until he is willing to let God help him.

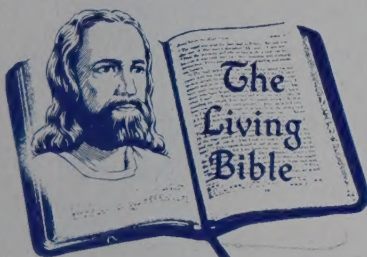
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MINISTRY OF JOHN THE BAPTIST
JESUS AND THE FISHERMEN
THEIR SINS ARE FORGIVEN

JESUS, LORD OF THE SABBATH
THE TRANSFIGURATION
JESUS TEACHES FORGIVENESS
BEFORE ABRAHAM WAS, I AM
NICODEMUS

JESUS HEALS THE MAN BORN
BLIND
I AM THE RESURRECTION
LAST JOURNEY TO JERUSALEM
THE CRUCIFIXION

WRITE for the name and address of your nearest film library or denominational publishing house for film rentals for your church. Also ask for the free illustrated catalogs describing all 27 modern inspirational films and the Living Bible series of 26 motion pictures, each catalog giving full descriptions of each film with helpful utilization suggestions.

**Quality Films
for
Christian Teaching**



8840 WEST OLYMPIC BOULEVARD
BEVERLY HILLS, CALIFORNIA

Quality materials for a **SUCCESSFUL Promotion Day**

PROMOTION DAY INVITATION CARDS

These two colorful *new* invitation post cards will increase interest and attendance on Promotion Day. Each card is lithographed in multicolor on linen-finish card stock. Each features an appropriate illustration and a friendly invitation. Space is provided on back for address and personal message.



No. 976

Card No. 976 is designed especially for children.

Card No. 977 may be used for any age.

SIZE 3½x5½ INCHES.

25 cents per dozen;
\$1.50 per 100



No. 977

CERTIFICATE OF PROMOTION CARDS

These two *new* certificate of promotion cards are lithographed in multicolor on linen-finish card stock and are appropriately illustrated. The low cost of these quality cards enables Sunday schools to issue certificates of promotion at minimum cost. The backs of the cards are blank.

No. 882



Certificate of Promotion Card No. 882 is designed for promoting pupils from one grade (or year) to another within the department.

Certificate of Promotion Card No. 883 is for promotions from department to department of the Sunday school.

SIZE 3½x5½ INCHES.

25 cents per dozen;
\$1.50 per 100



No. 883

"STORY OF JESUS" FOLDER CERTIFICATES



No. 853

This beautiful series of promotion folders includes a design for every grade or department in the Sunday School, plus folders for general department-to-department and grade-to-grade promotions, and folders for enrollment in the nursery department or on the cradle roll.

On the front of each folder is a four-color reproduction of a scene in the life of Jesus—each painted by a well-known artist. The back of the folder carries a simply-worded interpretation of the illustration. The certificate itself appears on the two inside pages and contains space for pupil's name; signature of the teacher, superintendent, and minister; and date.

Number, Grade, Illustration:

No. 850, Nursery Department Enrollment—*Madonna and Child*

No. 851, Cradle Roll Enrollment—*Madonna and Child*

No. 852, Nursery to Beginner Promotion—*Christ Blessing Children*

No. 853, Cradle Roll to Beginner Promotion—*Jesus and Joseph in Carpenter Shop*

No. 854, Nursery to Kindergarten Promotion—*Jesus and His Mother*

No. 855, Beginner to Primary Promotion—*In the Nazareth Home*

No. 856, Kindergarten to Primary Promotion—*Jesus and Lilies of the Field*

No. 857, Primary to Junior Promotion—*Leaving the Temple*

No. 858, Junior to Intermediate Promotion—*Holy Family in Carpenter Shop*

No. 859, Intermediate to Senior Promotion—*Before Leaving Home in Nazareth*

No. 860, Intermediate to Young People Promotion—*Christ at Twelve Years*

No. 861, General Department-to-Department Promotion—*They Saw the Carpenter Coming*

No. 862, General Grade-to-Grade Promotion—*Christ Blessing Children*



No. 860



No. 862

SIZE FOLDED, 4½x6½ INCHES
CERTIFICATE, 9½x6½ INCHES
WITH MATCHING ENVELOPE

6 CENTS EACH,
ANY QUANTITY

POPULAR GIFT BOOKLETS

The Perfect Remembrance for Promotion Day



THE LIFE OF JESUS in Poetry and Pictures

12 beautiful four-color illustrations of scenes in the life of Jesus, accompanied by beautiful poems by Leslie Savage Clark. 16 PAGES. 4x6 INCHES. IN WHITE ENVELOPE. 25 cents



TABLE GRACES FOR ALL AGES

GERTRUDE DU BOIS. 60 brief prayers for mealtime. There are 38 general graces, eight for morning, and six for evening, and eight children's graces—all but one in verse. ILLUSTRATED IN FULL COLOR. 16 PAGES. 4x6 INCHES. IN WHITE ENVELOPE. 25 cents



THE SHEPHERD'S PSALM

Illustrated with beautiful, full-color reproductions of original paintings, this booklet contains the text of the Twenty-third Psalm, with a meditation on it by Thomas A. Stafford. 16 PAGES. 4x6 INCHES. WITH MATCHING ENVELOPE. 25 cents each; \$2.50 per dozen



A CHILD'S PRIMER OF THE BIBLE

To help children learn the most familiar and best-loved portions of the Bible—the Lord's Prayer, Twenty-third Psalm, Ten Commandments, etc. ILLUSTRATED. 3½x5¼ inches.

10 cents each, 90 cents per dozen, \$7 per 100



GEMS FROM THE BIBLE

For older boys and girls. Contains the First Psalm, facts about the Bible, helps for Bible readers, etc. 3½x5¼ INCHES.

10 cents each, 90 cents per dozen, \$7 per 100



WONDER BOOK OF BIBLE KNOWLEDGE

An aid and stimulus to Bible study—containing interesting facts about the Bible, brief biblical history, helps for Bible reading, great chapters and prayers of the Bible, etc. For intermediates and above. 4x6 INCHES. 15 cents each; \$1.50 per dozen; \$10 per 100



JEWELS FROM GOD'S WORD

300 selected verses from the Bible—234 verses alphabetically arranged, plus one verse from each Bible book. For intermediates and above. 4x6 INCHES. 15 cents each, \$1.50 per dozen, \$10 per 100

AT YOUR CHURCH SUPPLY HOUSE
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